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ART. I.—NATURE OF THE ARGUMENT FOR THE
DIVINE EXISTENCE.

THE finite necessarily bears faint resemblance to the infinite, whether applied to space, time or quantity, considered as absolute, or in connection with rational existences. The circumscribed limits of the animalcule, which is only visible by means of the magnifying lens, bear no appreciable comparison, in extent, with the infinity of space, nor the momentary existence of the ephemera, with endless years. There is, indeed, a similarity, for one point of space, and a moment of time, as far as they extend, resemble limitless space and endless duration, though that resemblance or comparison is scarcely appreciable by us. So intelligent and rational beings who are finite, can have but a slight similitude to what we consider the Infinite Intelligence. The human mind, however, doubtless bears, in some degree, the image of God, as we conceive that mind. Spirit, in the abstract, as far as we can judge, is similar in all beings who are endowed with it, since, according to our notions, it is indestructible, and consequently eternal. It should be observed, however, that *created* mind is under the control of its Creator, and, consequently, its indestructibility and eternity are, after all, dependent upon *His* will, and it can have but an extremely limited resemblance to Deity. Still, if we can show that *He* has determined and promised that His finite,

rational intelligences, though a part of His creation, shall exist forever, and eternally bear His image, that doctrine may be assumed as immutable from the immutability of Him who decreed it.

How can we, finite creatures, form a just conception of the Divine existence? It is certain that God is incomprehensibly infinite. The terms finite and infinite relate primarily to quantity as applied to space, duration and number. We commence with one part, and keep adding other finite and perfectly comprehensible parts until we are lost in infinity. So the ubiquity, eternity past and future, as well as the boundless extent and perfection of the power, wisdom, and other attributes of Deity, are beyond the full comprehension of the feeble intellect of man. But how do we know that a supreme ruler of the universe exists? To prove this, we need not, as some have done, institute a long metaphysical and mystical course of reasoning. The process is simple, being, in one branch of the evidence, the next step to direct intuition, and in another branch, but a little farther beyond. In both the proof is perfectly conclusive and irrefragable. The first is simply a *deduction* from our intuitive knowledge of our own existence. The second is derived from an examination of the world and all the works of creation as indicating, in their construction, design, and, of course, implying a designer.

We *know* that we exist. That being admitted, we ask, what *kind* of beings we are. A minute anatomical analysis of the human system reveals innumerable and wonderful marks of design, showing, beyond a reasonable doubt, that every function of the body and mind must have been intended for a particular purpose, clearly indicating a *designer*, whom we call God. This analysis has been made by Dr. Paley in his *Natural Theology*, in an unanswerable manner. He and others have also considered the marks of design in the formation of various inferior animals, as well as in that of the earth and heavens. There are other proofs of the existence of God, such as the universal consent of mankind, the beauty, order and harmony of the works of nature, the preservation of the world, a view of final cau-

ses, remarkable judgments and deliverances, miracles and prophecies. But the two sources mentioned above lie at the foundation of all evidence upon this subject. A full examination and statement of these proofs would require volumes. We only propose, at this time, to show the *nature* of the evidence employed in establishing this great fundamental truth.

If we must rely principally for proof upon this subject, as we have intimated, upon the certainty of our *own existence*, and that of *other created beings and objects*, it will be necessary to ascertain, if possible, the exact grounds on which those primary truths are based.

How, then, do we *know* that we exist? We answer, simply and only from *intuition* and *consciousness*,* which is as clear evidence of any truth as we can possibly have. We *know* that we exist, and if we doubt in reference to it, that very doubt makes it certain that something exists within us which doubts. If not, how do we know that we have doubts? If I feel pain, I am *certain* that I feel it, and there is the same certainty that I *exist*. The same is true when I experience *pleasurable emotions*, or when I *think* or *reason*. I *know* that I have *feeling* and *thought*, and that fact necessarily implies my existence. No course of reasoning can make it plainer to me. Some have attempted to establish the truth of our existence by ratiocinative methods, but they have generally amounted to no more than a *petitio principii*. It was so with the great

* *Intuition* is that act of the mind by which it perceives the agreement or disagreement of two ideas the moment they are presented. *Consciousness* is the knowledge of what is passing in the mind. In the case before us, intuition perceives the agreement between the idea of *thinking* and that of *personal existence*. The ideas are not identical, but harmonize with each other in producing the conviction of our existence. *Consciousness* perceives the action of intuition and all which is passing in the mind. Consciousness and intuition are frequently used in a general manner to signify essentially the same thing, viz: a knowledge of the mental process, and a conviction that the operation is or is not in accordance with truth. We use the terms thus here. It should be observed that *intuition* relates more to the reasoning powers than *consciousness* does. By using both terms, we indicate all of reasoning and all of observation, of which the mind is cognizant at the time.

Descartes, in endeavoring to establish his religious system. He professed to receive nothing as truth which he could not demonstrate. He commenced with his own existence: "*Cogito, ergo sum*,"—*I think, therefore I exist*. Then, to prove that he had thought, he could have said: *Sum, ergo cogito*,—*I exist, therefore I think*. Such reasoning is merely a *petitio principii*. He could know the existence of himself or of his thoughts only from *intuition* and *consciousness*, and he could no more *demonstrate* those truths than he could any mathematical first truths. Fichte, a noted German philosopher and skeptic, in extending Kant's Critical Philosophy, describes what he calls his *Doctrine of Science*, (*Wissenschaftslehre*), as resting upon a single fundamental principle, so certain in itself as to need no proof from without, and so comprehensive as to include the substance and form of all scientific knowledge. Such a principle, he asserts, is found in the simple proposition *I am I*. For everything is *what it is*, neither less nor more. This, he maintains, is a self-evident truth, and may be represented by $A=A$. Now substitute *I*, of which every one is conscious, for *A*, and insert the verb of existence *am*, of which also we are conscious, in place of the lines of equality, and we have the proposition *I am I*. Here are evidently the *subject, predicate and copula*. The truth of this proposition is certain, as it rests upon the ground that there is a perfect and known identity between the subject and predicate. We know that *we are*, and that *we are what we are*.

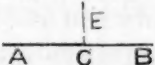
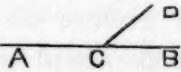
This is the basis of Fichte's religious system, and it is undoubtedly correct, though his idealistic and pantheistic deductions from it are very erroneous.

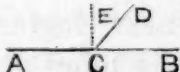
We *know* or are *conscious* that we *think* and *exist*, and can reason no farther. These truths are as certain as any reasoning can make them, and if a man will not allow such evidence he will be likely to doubt *everything*, and it will be useless to reason with him. A knowledge of the existence of our affections, desires, volitions, and all thoughts passing through the mind when we are awake, we derive from *consciousness*. This species of evidence is as conclusive as mathematical demonstration, and more direct. The latter

is based upon *axioms*, and the proof of *their* truth is simply our *intuition* that they are true. In order to solve a mathematical problem, we are obliged to assume certain axioms as true from the evidence of intuition, and then reach the desired result by a course of reasoning. All of our real knowledge, no doubt, consists, as Locke observes, in the view which the mind takes of its own *ideas*, and the various degrees of knowledge in respect to clearness, arise from the different ways in which the mind perceives an agreement or disagreement between its ideas. When the mind perceives *immediately* such agreement or disagreement, as, that iron is not glass, or that two and two make four, we call that intuitive knowledge. We are as certain of it as that we see the light. This is the highest kind of knowledge, and we thus arrive at the greatest certainty of which we are capable. At the very first view which we take of such ideas, certainty of their existence necessarily arises in the mind, in accordance with its original constitution. It is probable that the angels in heaven have a great degree of this intuitive knowledge. They, no doubt, perceive at once many truths concerning which we are obliged to reason. *Intuition* leaves no room for doubt, hesitation or examination. It is the clear sunlight. The mind cannot reject it, and he who desires greater certainty knows not what he desires. By the same skeptical course he will doubt whether he desires greater certainty—he will doubt whether he doubts. It is utterly impossible to know *any* thing, or to enter upon any course of reasoning unless the facts of *intuition* and *consciousness* are taken for granted or admitted as existing.

The next degree of knowledge to *intuition*, is that in which the mind perceives the agreement or disagreement between certain ideas not directly and immediately, but by *intermediate* ideas. We cannot, by comparing them with each other in every possible way, discover their agreement or disagreement, consequently we bring in to our aid *intermediate* ones, and then we can arrive at real knowledge. This we call reasoning. Should we wish to show that, if one straight line meet another straight line, the sum of the

two adjacent angles will be equal to two right angles, we might first construct a figure in which one of the straight lines should be perpendicular to the other. In that case we could perceive *immediately*, without any intermediate idea or line, that the adjacent angles were equal to two right angles, for they *would be two right angles*, and the self-evident truth, or mathematical axiom, that all right angles are equal to each other, is the basis on which the conclusion rests. We *know* that they are equal to each other, for if we

draw them thus:  making E C perpendicular to A B, the angles A C E and B C E will be right angles, and consequently equal, in accordance with the above named axiom. That all right angles are equal to each other cannot be demonstrated. It is an *axiom*, and is as evident from intuition as any course of reasoning can make it. We compare the two ideas we have of those two right angles, and need no intermediate ideas in order to arrive at certain knowledge. Our proposition, then, that if one straight line meet another straight line, and be *perpendicular to it*, the two adjacent angles will be equal to two right angles, is self-evident, and no proof can make it any more certain. But if one of the lines be *not perpendicular* to the other, thus:  the truth

of the proposition is not so obvious. The angles A C D and D C B are evidently unequal. Neither of them is a right angle, and we do not intuitively perceive that they are both equal to two right angles. We need an intermediate idea with which to compare the two ideas. A perpendicular line must be erected thus:  It is

evident that the angle A C D is composed of the angles A C E and E C D, consequently the angles A C D and D C B contain the sum of the three angles A C E, E C D and D C B; but the first (A C E) is a right angle, and the other two compose the right angle E C B, hence the truth of the general proposition, that if one straight line meet another straight line, the sum of the two adjacent angles is

equal to two right angles, is demonstrated. We arrive at this result by a course of reasoning, and, at each step, the conclusion is evident from *intuition*. The several conclusions, in the demonstration of a mathematical theorem, are a series of *intuitions*, each depending upon the preceding. Demonstration, then, is really *complex intuition*, and where there are several steps required to arrive at the result, the evidence, though conclusive, is not of so high a character as that of simple intuition, when no intermediate ideas are required to reveal the evidence.

The proof of our own existence depends upon the same kind of evidence as we find in the demonstration of a mathematical theorem. The difference between the two is, that in reference to the former, we arrive at the conclusion by *direct intuition*, and, in respect to the latter, by a *series* of intuitions, each successive intuition depending upon a preceding one. In the former, the final result will be reached *immediately*, without any intermediate ideas; but, in the latter, by a series of minor conclusions, each dependent upon a preceding one. In the latter, close attention and great care are requisite, in order to obtain clear ideas of the point to be proved, of the exact state of the argument at each step, and of the final conclusion. Before commencing the demonstration of a theorem, there is doubt in the mind in reference to the truth of the proposition to be proved, while, in intuition, there is no doubt at all of the truth of the proposition from its first perception by the mind. Even after a theorem has been rigorously demonstrated, the final result, though conclusive, is not so lucid, and does not produce so full assurance as in the case of simple intuition. In every successive step of demonstration, often, the clearness of the evidence in respect to the truth to be proved becomes more and more dim, and, in a long course of reasoning, falsehood and error may be embraced instead of truth, while there is no danger, in this respect, in reference to truths whose evidence depends upon direct intuitive knowledge.

If, then, as we have endeavored to show, intuitive evidence of any truth is the clearest kind of proof which we can possibly have, it follows that we have as clear evidence of our

own existence as it is possible for us to obtain of any truth. It is beyond doubt, in any sane mind, that we exist.

We ask, in the next place, how we came into being? Have we not existed from eternity?

We reply that our history is a brief one. The evidence *when* we came into the world is abundant, and no one doubts his birth. But this, it may be said, relates to the *physical* part of our nature. How is it in respect to the *soul*? Did not that exist from eternity? A consideration of this would carry us far back into past eternity, and lead us to inquire what first existed? We are not quite prepared yet to enter upon the examination of that abstruse question.

We will first inquire what evidence we have that the *world*, in which we find ourselves, exists?

We answer, that we *have simply and only the evidence of our senses*. We see the earth, and step upon its surface. It may be said, by the objector, that we are liable to be deceived by our senses, and that it is unsafe to trust to them; but we have seen the earth under such varying circumstances, and traveled upon it so much, that it is utterly absurd to suppose that our senses would, in every instance, deceive us. If any one believes that there are no material objects existing around him—that there is nothing but ideas, we must leave him to his own reflections, especially when his cranium may chance to come in contact with some refractory substance, and test the comparative solidity of the two objects. We think he will then, at least, be *conscious* of sensation, and will not doubt the existence of sensation nor of *consciousness*. The proof of the existence of the external world, then, rests essentially upon the same foundation as that of our *own* existence. In the latter, we are *conscious* that we have thoughts, sensations and doubts, which necessarily imply the existence of that which thinks or doubts, and that is what we call *self*. In the former, we are *conscious* that we have *sensations*. An image, for instance, of some object, or of that part of the earth's surface coming within the limits of our vision, is impressed upon the retina of the eye, causing a *sensation* or an *impression*, which, either upon the nerves, or in some other way,

reaches the brain. Then, and not till then, does the mind have an idea or perception of such impression previously made upon the retina, and of the form of the external object which produced the impression. Next follows an *intuitive knowledge* and *consciousness* of the existence of the impression, sensation and perception, and of the consciousness, even, that we *have* consciousness. While our consciousness of the existence of *sensation*, as described above, is an incontrovertible evidence of the existence of the world, it also necessarily implies our own being. It is evident, then, that the proof of the existence of an external world, and that of ourselves, is based upon *intuition* and *consciousness*, and those truths can be established in no other way. Skeptics who will not admit such evidence will admit nothing. They cannot proceed a single step in any kind of reasoning.

Here, then, we have *ourselves* and an external *world* existing beyond a reasonable doubt. We need not say *reasonable*, for no sane mind doubts the fact. Some may affirm that they *do*; but they *do not*, they *cannot*. Their actions continually contradict their professions. In all the avocations of life, they act upon the supposition that they *exist*, and that the external *world* exists. Our own physical and mental organization, the anatomy of irrational animals, the wonderful adaptation of the earth to the wants of its inhabitants, and the vast machinery of the heavens, reveal instances of design beyond all computation. Who is the great Designer? We answer, *God*.

But the question is raised by the skeptic, as we have already intimated, whether the *spiritual* part of our being, and the *external world*, have not always existed? In reply, we would remark that, though one is immaterial and the other material, both had a beginning. We have already affirmed that there is abundant evidence from testimony, that the physical part of our nature *began*, and *when* it began to exist. In reference to our mental constitution we have the same evidence, *when* its being commenced, in its present organization as connected with the body. But did not the human mind exist under a different organization, previously to its occupation of its present habitation? In

respect to the *body*, indeed, the particles of matter, of which it is composed, existed, in other forms, long before they were employed in its construction. The origin of these particles is the same as that of *all* matter, which we shall consider in its place. That the mind* existed in a previous state has been maintained by many ancient writers. The transmigration of souls was first advocated by the early inhabitants of India. They believed that there was a sort of connection between all living beings, and that the spiritual part of man gradually became purified, and finally returned to the common origin of all things, God. The soul, proceeding from its Creator, must pass through a long series of different states, in order to become sufficiently purified to return finally and permanently to its Author; its *earthly* existence, according to this view, being only a point in the transmigration. The Egyptians, who received the doctrine from the Indians, believed that the soul must continue, after death, 3,000 years in the bodies of animals before it could be received into heaven. From the Egyptians the doctrine passed into Greece, and Pythagoras admitted it into his system of philosophy, as it implied the immortality of the soul. The later Pythagoreans maintained that the mind, when freed from the body, will enter the realms of the departed, and remain in an intermediate state for a time, and then animate other human or irrational animal bodies, until it shall become sufficiently purified to enter heaven as its permanent abode. The Greek *mysteries* include this doctrine, and distinguish between those souls that have been driven from their former celestial life down to the earth, to appear for the first time as men, and those souls that had been obliged to enter a human body the second and third time as a kind of penance, and those that voluntarily come to the earth merely from curiosity. Plato supposed that the soul must pass ten thousand years in the bodies of animals

*By the human mind we mean the substance or essence that thinks, wills, reasons and remembers. The terms mind, soul and spirit, are each employed to designate that essence, and although there are important distinctions between them, either sufficiently indicates what we wish in this article.

and men, in order to be prepared for Paradise. Some of the Jewish Rabbins, the Manicheans, ancient Italians and others, maintained this doctrine, and even some modern European writers have inclined to it. The Greek *mysteries* distinctly recognize the pre-existence of souls. Indeed, most, if not *all*, of those who believed in transmigration, maintained the *pre-existence* of the soul as well as its *future* existence. Plato believed that the soul, before its temporal existence, was imbued with pure ideas of truth, beauty and virtue. While it is passing through its temporal existence, those ideas, according to that philosopher, are impaired, and not perceived with such vividness as before its residence on earth. Still the mind retains something of its former perfection, and, after being thoroughly purified, returns to its great Author.

The simple and unanswerable reply to those who maintain the pre-existence of the soul is this : *there is no reliable evidence of the fact*. If the objector assert, with Plato, that the soul originally issued from its Creator ages before it inhabited its present clay tenement, we acknowledge that it came from God, but that it came long before its union with the body there is no sort of evidence. The first we know of the soul, by personal observation, is its development as connected with the body, and we are only made acquainted with its existence *there* from its *attributes*. We cannot *see* it, but are *conscious* of its existence. The natural implication is, that it was created simultaneously with, or immediately after its corporeal habitation. At any rate the *edifice* must be *erected*, before the tenant for whom it was prepared can enter and occupy it. We first behold the physical form, and subsequently indications of mind. Now where is the evidence that the mind existed before the body? Is it said that the former is immaterial and indestructible, and must have always existed, either in God, or as an independent being? We acknowledge that mind is *indestructible*, but it is *finite*, and must have had a beginning. That it is finite, will, we think, be granted by all, in view of the fact that its knowledge and capacity are limited on every side. Boundless space, endless duration, and countless numbers,

are beyond our perfect comprehension. We are continually surrounded with objects, intricate parts of whose internal structure, and especially, whose essence or ultimate substance, are beyond the limits of our keenest investigation. If, then, the human mind be *finite*, which must certainly be universally acknowledged, from every one's own consciousness of the fact, it must necessarily be limited and finite in respect to its knowledge and capacity, and it would be natural to suppose that it would be limited also in other respects, where such limitation is possible. Spirit, once created, as we have intimated, is, according to our notions, indestructible; but it is possible that it may have had a beginning, and since it is limited in its *capacity*, it is natural to suppose that it may be in reference to its *pre-existence*, though, aside from the Scriptures, there is no positive evidence upon the subject. The presumption, however, is that the human mind is co-existent with its earthly tenement, and it fairly belongs to the objector to prove the opposite. His arguments, however, will be found to be merely hypothetical, vague, and entirely uncertain.

In reference to the particles of matter composing the body, to which we have alluded above, we would remark, that they existed, no doubt, previously to their connection with our bodies, but not from eternity. The same is true in reference to the matter of which the globe is formed. But, says the objector, the ultimate particles of matter are indestructible and eternal. True, our bodies may crumble to dust, but the particles once composing them are not destroyed. They enter into the composition of plants and other animals, it may be. A particular material organization may be burned to ashes, but the particles of which it is composed are not destroyed. They are only changed.

We acknowledge that the particles of matter, for aught we know, may be indestructible, though we are just as ignorant of the *essence* of matter as we are of the essence of mind. But the admission that matter once existing cannot be destroyed, does not prove that it *always* existed. Aside from the Scriptures, and the acknowledged existence of a Great First Cause, there is no positive evidence that matter

had a beginning or that it had not. Still, the fact that it is *changeable* seems rather than otherwise to indicate imperfection. We know that it has limitation. Why is it not limited, then, in reference to its *duration*? We believe that the presumption would be strongly in favor of its having had a beginning, and thus the burden of proof be thrown upon our opponents.

We are now prepared to repeat the simple evidence on which the Divine existence rests. It is this: The *human mind*, whose existence we have endeavored to establish, in its wonderful constitution and adaptation to its sphere of action, also the *mysterious mechanism of our own bodies*, the *world* which we inhabit, and all the works of creation, reveal unmistakable marks of design, and must have had a great designer superior to themselves. That designer we call God. There are, as we have already remarked, other sources of evidence, but these are the most simple and reliable, and those upon which we would base the great doctrine under consideration. Our work, then, is really done. We are as certain as any course of reasoning can make us, that *ourselves* and the *world* in which we live *exist*, and that both indicate marks of design and imply a designer. Any farther reasoning upon the subject only makes it more obscure; still, as there are various erroneous theories in reference to the doctrine, it may be well briefly to consider the grounds upon which they rest.

The various systems of philosophy, which have obtained more or less credence among men during the last two thousand years, may be classed under two grand divisions. The advocates of *one*, with a few exceptions, have maintained that the human mind is, at first, destitute of any kind of knowledge, and incapable of originating the same within itself. All ideas are received through the senses, and reflection upon those ideas originates others. This view has been maintained by Aristotle, Bacon, Locke, Reid, and the Scotch and English philosophers generally. It is called the *Empirical Philosophy*, from the fact that its supporters rely principally upon *experimental* knowledge as evidence of truth. By carrying the system to an extreme, and doubt-

ing almost everything, some have plunged into materialism and infidelity. Hobbes, Shaftesbury, Berkeley and others, maintained that we do not apprehend material objects themselves by the bodily senses, and thus acquire a knowledge of their real nature. The senses, according to their view, only apprehend the *phenomena* of external objects, or their *impressions* upon our organs. Consequently we know nothing of the external, material world, excepting that it is an incomprehensible cause of effects or impressions upon our corporeal senses. These sensations, they affirm, are produced in us immediately by the Great First Cause. Material objects are secondary causes intervening between God and ourselves, and are merely fictions of the imagination. These philosophers deny the existence of matter, and maintain that God, angels, and the spirits of men are the only existences in the universe—that we are constantly sensible of the immediate power of God all around us, as we *see*, *hear* and *feel* it. This is *idealism*, and yet it is so connected with the senses, it so degrades the mind, and even the Almighty Intelligence, and enables us to perceive them by our bodily senses, that it may justly be called *materialism*, and its advocates are considered as belonging to that school of philosophers. Many of the English, Scotch and French free-thinkers, following out the Empirical Philosophy to its legitimate results, as they affirm, have become *deists*, as Blount, Collins, Tindal, Chubb, Bolingbroke, Gibbon, Rousseau, Voltaire, Buffon, Condorcet, Diderot and others; or *atheists*, as De la Mettrie, Naigeon, De la Lande and others; or *universal skeptics*, as Hume and others. Thomas Reid, James Beattie, Dugald Stewart, Thomas Brown, the Abbe Condillac and others, subsequently modifying this system, and avoiding the conclusions of the skeptics just named, clearly proved that the latter had proceeded to unwarrantable extremes.

The other class of philosophers alluded to above, have generally maintained that the mind has *innate* ideas corresponding exactly with the essence of things. By reflection, comparing those ideas with each other, and reasoning from the same, a much higher degree of knowledge can be ob-

tained, they believe, than by the *empirical* method. They affirm that the latter is confined to the senses and experience, while the *Platonic* or *metaphysical* philosophy rises far above sense and experience, and is dependent upon reason. Some do not admit that there are innate ideas, but maintain that *reason*, the higher faculty of the soul, can acquire knowledge by mere *intuition*, and by arguing *a priori*. In this way, they assert, the most perfect knowledge of which the mind is susceptible, and that only which can properly be called *philosophical* or *rational*, can be obtained. Knowledge thus acquired is, in their estimation, more certain and reliable than that which is obtained by the *empirical* method, and, besides, it has the character of *universality*, as it is not circumscribed like the former. Plato, maintaining that innate ideas are the recollections of a former existence, or rather the ideas we had in common with Deity, before we emanated from him into our present state of being, is considered as the founder of this school, though he received no doubt, its leading principles from his teacher, Socrates, and the latter from the Eleatic School, founded by Xenophanes about 500 B. C. Descartes,* Spinoza, Malebranche, Leibnitz, the numerous German Rationalists, and French Transcendentalists, follow in his wake. Philosophers of this class have, in many instances, been too bold and dogmatical in their conclusions, and have exalted reason above Revelation, leading their votaries into idealism, pantheism, and the dark mysticisms of transcendental supernaturalism; while the *empirical* philosophers have generally mistrusted their own mental powers, have hesitated and exercised great caution in admitting conclusions, for which they had not experimental knowledge or the best of proof. Both systems are liable to abuse. The *empirical*, when carried to an extreme, has led rather to materialism, and the other system to *spiritualism* or *transcendentalism*. The former method, however, is evidently the safest, and its

* Voltaire charged Descartes with maintaining that the soul, in coming into the body, is endowed with the whole series of metaphysical notions, and forgets them as soon as it is born.

advocates have been more successful than those of the latter in searching for truth.

These two systems of philosophy were, in some respects, identical, though, on many points, radically different. During some periods they gradually approached nearer to each other, and, in other ages, they were more divergent, the one becoming more and more sublimated, and extending to extreme spiritualism, resolving everything into thought, while the other descended to the grossest kind of materialism, resolving everything, even mental phenomena, into matter. Both systems, pushed to their utmost extreme, are reduced to *pantheism*. It makes little difference whether we affirm that everything, even the mind itself, is composed of a fortuitous concourse of atoms ; or that everything is spirit, and maintain that the corporeal part is merely an emanation from the spiritual. According to the former, not only the world and our bodies, but *spirit*, under all circumstances, even the *Great First Cause*, is matter. All matter is a part of God, and God is a part of matter. The universe is God, and God is the universe, which is *pantheism*. According to the latter theory, our bodies and all external objects have no real existence. The *images* or *ideas* of them only exist in the mind, and are emanations, as well as the human mind itself, and all other minds, from the First Great Intelligence. They are a part of that mind. They are God, and God is identical with them. Every thing is mind, and mind is God. God is everything, and everything is God. This is *spiritualism* and *pantheism*. The one system, carried to the highest extreme, may be called *material pantheism*, and the other *ideal* or *spiritual pantheism*.

Both these methods of reasoning are employed in proving the Divine existence, though the *non-existence* of a personal Deity is thus established rather than the opposite. In other words, the pantheist's God is entirely a different being from that of the Christian. The former as well as the latter pretends to believe in the existence of a God ; but the two differ widely in respect to the *nature* of that Being. But the pantheist's God is really no God at all. It is simply the

universe, blind *nature*, *fate*, and any person who maintains such a doctrine might as well declare himself an atheist, as some have already done.

In discussing this subject, it will be necessary to refer to the nature of the Divine existence, in order to perceive the real difference between Pantheism and true Christianity.

We must, then, in the first place, consider what God is. In reply to that inquiry we would say, that He is a Spirit; and when we are asked what a Spirit is, we immediately refer to our own minds. What are they? We observe certain attributes, such as memory, power of abstraction, association, judgment, will and reason, which cannot, as far as we know, belong to the body. They must be properties of that substance which animates the body—the soul—self—that part of us which thinks. All the experimental knowledge we have of the soul is derived from its attributes and their manifestation. Of its essence we are entirely ignorant. The materialist supposes that it consists of ultimate particles of matter, while the spiritualist affirms that it is not matter, because it has not its necessary properties, impenetrability, motion, extension and divisibility, but what its real essence is he cannot tell. The nature of the great Spirit of spirits is also incomprehensible. We know nothing of its essence. Nor have we any knowledge of the essence of matter. We may divide and sub-divide its particles indefinitely, but we gain no additional information in respect to its essence. We may trace back matter and spirit until we can trace them no farther—until we know nothing of them. Hence some philosophers have imagined that the two were identical,—some maintaining that both are matter, and others that both are spirit. Thus we perceive that, in the one case, matter is elevated, and placed upon a level with Deity—indeed, it is Deity—while, in the other case, spirit, even the Divine essence, is degraded, and placed upon a level with matter. Both regard everything as a part of Deity. Thus, proof of the existence of anything—of the world—our bodies—our minds, is proof of the existence of God, though Descartes and some others have maintained that the Divine existence is a first truth learned from intuition.

Now, we ask, what evidence there is that the universe is God, and God the universe? If we trace back the substances which we behold around us, called matter, and the immaterial phenomena, called mind, we shall find that our knowledge in reference to them is extremely limited. In the first place, as we have intimated, we are totally ignorant of the essence of matter or mind. In the next place, we know not when the ultimate particles of matter—the substance of the world and of our bodies—began to exist. The same is true in respect to the *mind*, and *spirit* in general. Matter has certainly existed since the commencement of the existence of the world and universe. Did it exist before? The answer to that inquiry involves the questions, whether the earth and heavens were created at all, and if so, whether they were made out of nothing, or from previously existing matter.

The first query involves the question, whether matter existed from eternity, or began to exist. In answer to this, we have already shown that, aside from the Scriptures, the probability is that matter began to exist, and the *onus probandi* is cast upon the side of our opponents, though there is no positive evidence upon either side. If, then, we take it for granted, until the opposite shall be proved, (which cannot be done,) that the world began, at some period, to exist, we must suppose that there was some cause which ushered it into being. Could it have hurled itself into existence? We answer, that, as far as our experience extends, material objects never move nor act unless they are acted upon by some external cause. A lump of earth cannot move, unless it is impelled into motion by some external force. Our bodies act only as they are urged forward by that power or substance within us which we call spirit or mind. The particles of which the earth is composed, remain motionless until they are acted upon by some chemical agent or other impelling force. There are general motions of the heavenly bodies upon their axes and around their primaries, if they have them, by which all material objects upon the surface are impelled to move with the body to which they are attached. But were not the heavenly bodies put in motion by

some external power? We have certainly strong reasons for such a conclusion in the argument from analogy. Small objects upon the surface of the earth, as we have just remarked, are always motionless, unless acted upon by some external cause. The instances around us are innumerable. Then why is it not reasonable to suppose that the whole mass composing a globe is moved, and that continually, by some external cause? This is certainly the most natural supposition. If so, it is incumbent upon our opponents to disprove it. But are we certain that there is an external cause, which impels the heavenly bodies to move? We know by observation that they move, but there is nothing in the essence of matter, as far as we know, which would lead us to believe that it does or does not possess inherent energy to hurl itself into motion. Indeed, as we have already intimated, we know not what the essence of matter is. Is there any evidence that this earth moves itself? If so, it must have life and volition, as all our experience, without an exception, shows that continued motion is produced by the instrumentality of an animate being. True, one portion of matter may impinge upon another, and force the latter into motion, but, after the bodies have been separated, the effect of that impulse soon ceases, and the body set in motion by such impulse no longer moves. It has, indeed, been supposed that machinery may be so adjusted as to produce perpetual motion. That, however, has never yet been accomplished upon the earth, and it is acknowledged by all that, should it be effected, it must be from some animated, intelligent being. The wheels of a watch are made to move during a longer or shorter period of time, but their motion will finally cease, unless the machine shall be regularly wound up. Subterranean fires, produced, perhaps, by chemical action of different substances upon each other, may cause lava to flow from volcanoes, but the action is produced at intervals. Astronomers have discovered that there are mutual attractions between the various heavenly bodies, regulating their movement in their orbits, so that they do not interfere with each other. Their motion is indeed perpetual; but is it reasonable to suppose that those

vast masses of the particles of inert matter could keep themselves in such harmonious and almost inconceivably rapid motion, without a supreme Ruler to hold and direct them? To believe this, we should be obliged to extend our credulity farther than we do in reference to any motion upon earth. But allowing it to be possible, that, by mutual attraction, the wonderful machinery of the heavens could be kept constantly in motion without external aid, as we might suppose the parts of a machine upon earth would be, were they so adjusted as to produce perpetual motion, we ask if it would not be absurd to conclude that either effect could be produced without an intelligent cause? Would it not be the extreme of absurdity, to suppose that a machine could so nicely adjust all of its parts, that they would never interfere with each others motion, and never cease to act? The supposition is as preposterous as it would be to affirm that the watch which I hold in my hand, had actually produced its own motion. So is it not equally unreasonable and absurd to suppose that the immense and complicated machinery of the heavens could so adjust its attractions as to produce, among innumerable orbs, perpetual and harmonious action? But granting that, by mutual attraction, those orbs might continue to act harmoniously, who brought them into being, placed them in their orbits, and arranged their laws of attraction? Is it reasonable to suppose that innumerable masses of inert matter could thus arrange themselves? Could millions of suns place themselves in the midst of their solar systems, revolving with immense velocity upon their axes, and, at the same time, around some vast centre, as astronomers have proved to be the fact; could the planets place themselves in their orbits, turn on their axes, and revolve regularly around their primaries, and, at the same time, move with their primaries around the grand central orb; could the satellites place themselves in their orbits, turning on their axes, revolving around their primary planets, and with those primaries around other primaries still, and then with all of their primaries around the central orb; could all of these suns, planets and satellites, by their own energy, fly like lightning through the heavens, among and

around each other, in perfect and perpetual harmony, unless we suppose them, as did the ancients, to be gods? Such arrangement, such complicated and perpetual motion, imply an intelligent cause. Such harmonious action is entirely inconsistent with the supposition that each heavenly body is an intelligent being, and acts independently of the others. In order to produce united and harmonious action, it would be necessary for those heavenly bodies, supposing them to be intelligent and independent beings, to have consultations with each other. Then, if one should decide to act independently of the others, consternation and ruin would be carried throughout the universe. But none, at this day at least, within the limits of civilization, pretend to believe that the heavenly bodies are animated and intelligent beings. We must believe that they are, or we cannot account for the complexity, harmony and wonderful results of the celestial mechanism, unless we refer its construction and superintendence to one supreme Intelligence.

But the pantheist asks whether the universe, taken as a whole, is not that infinite Intelligence? We do not see God. How do we know that a personal Deity exists? Nature, the universe, is God, and the laws of nature are the laws of God; the energy of nature is that of God.

We grant that the laws of nature are those of God; but from that admission it does not necessarily follow that nature or the universe is God. As to the energy of nature, it *has* none, except what it receives from its Creator. It is absurd to attribute *native energy* to a lump of earth. Every particle of it is inert matter. Not a single atom moves or acts, under any circumstances, unless acted upon, either chemically or by some extraneous cause. There is no evidence that the particles of matter which compose a pebble have sensation, perception, thought, or self-moving power. Our senses inform us, under a thousand varying circumstances, that matter is inert, that it has no vitality, no power of motion in itself, and it would be absurd to suppose that, in every instance, they deceive us. At any rate, the only natural supposition is, that matter is *inert*, and has no inherent power to move or act of itself. We challenge

our opponents to bring one single instance upon the earth, in which matter sets itself in motion. Our bodies move, but the mere material part—flesh and bones, will not act unless animated by the thinking part, which we call the mind or soul. It is impossible to cause a dead man to move, unless some external force is applied. If separate particles of matter are inert, they are so in the aggregate. The atoms which adhere together in the formation of this earth are inert, and we have reason to believe that the same is true in respect to other worlds, even in respect to the whole universe of material substances. Those bodies cannot move unless acted upon by some external cause. It is equally impossible for a single pebble, or a sufficient number of pebbles to constitute a globe, to make or create themselves. They cannot originate their own existence nor their own motion. It seems impossible for us to conceive that a lump of earth, which we know, from almost infinitely varied observation, to be inert, could ever have made itself, or that a large number of lumps constituting a sphere, could have originated themselves, and hurled themselves into an almost inconceivably rapid motion. The idea is preposterous. True, we are ignorant of the essence of matter; still, from all its properties and phenomena, as far as our knowledge extends, we perceive no evidence of inherent, self-moving and self-acting power. If, then, matter—a pebble—a world—the material universe—has, evidently, no inherent life, self-moving and self-acting energy, how can it be Deity? If such be the pantheists' God, it is not God. It is infinitely unworthy of the name. It is a blind, inanimate substance, either lying dormant, or moving by some kind of inexplicable fatality or chance. The idea is absurd, that the whole complicated and wonderful machinery of the heavens should, by its native energy, or by chance, have come into being, and each part have been exactly fitted to the other parts so as to produce a certain result. Did the different organs of the human frame adapt themselves to the accomplishment of the grand results of life, motion and enjoyment, by chance? But it is unnecessary to pursue a subject which has been so thoroughly and unanswerably

discussed by Dr. Paley, in his Natural Theology, and by other able writers.

To say that all things exist and act by *fate* is not intelligible. What does the expression mean? Does it indicate that all events, which have transpired, and which will occur, are unalterably fixed? We ask, who fixed them? Did inert matter arrange itself? This, we have shown, is absurd. What or who arranged it? The fatalist, even, is driven to the necessary conclusion, that some external being or influence produced the effects which we behold around us, and that being must have had intelligence as well as inherent power. It is utterly unintelligible, as we have intimated, to assert that the idea of everything being fixed by fate will account for the *origin* of all things. The mind is necessarily carried back to some being who produced such a state of things.

But how is it with that part of the universe which is not matter? The pantheist affirms that human and angelic *spirits* are a part of the universe and a part of Deity.

We acknowledge that God is a spirit; but it does not follow, from that admission, that all spirits are God. There is no evidence that human souls are Deity, or any part of the Divine essence. We are, indeed, ignorant of the substance of which the soul is composed, but the development of its powers clearly indicates, as we have before shown, that it is *finite*, though, in some respects, an independent and self-acting existence. Of course, it cannot be identical with what we call the Infinite Intelligence. The same is true in respect to the angels, as far as we know. Though more intelligent and powerful than our spirits, they are also finite in reference to knowledge and power. It should be here remarked, that a knowledge of both the attributes and the existence of that superior class of beings is derived from the sacred Scriptures.

But is not spirit, in the abstract, the same in all beings—in men, angels and God, and is not *spirit* that particular organization which is peculiar to Deity—is it not indeed God, wherever it is developed?

We answer, that, according to our ideas, the essence or substance of spirit seems to be the same under all circum-

stances, though, as we have before intimated, we are entirely ignorant of its nature; but that the essence, which we call spirit, is peculiar to Deity we have no evidence. Indeed, we have direct proof to the contrary in respect to human and angelic spirits, as they are finite, and consequently cannot be the Infinite Intelligence. It is impossible to conceive of the essence of spirit as existing without a distinct, personal organization. Such would not be spirit. It would be an indefinite, negative, inactive, immaterial, entity or non-entity, it would be difficult to tell which. We can hardly conceive of such a thing as being a possible existence. It is merely a vague fancy of the imagination.

We have endeavored to show above that matter must have begun to exist, and consequently could not have existed from eternity. It may be asked how it began to exist? Was it created by some previously existing being, or did it begin to exist by its own inherent energy and power? We have already shown that it has no inherent energy, nor power even to move, and much less to originate its own existence. We perceive, then, no possible way for it ever to have existed at all, unless we admit, as the Scriptures declare, that it was *created*, or ushered into existence by some previously existing being, and, by our supposition, matter and finite mind *began* to exist.

The objector may still enquire how matter and finite mind came into being? If created, were they made out of nothing? Was creation the *thinking* of God—did He think worlds as we do thoughts, according to the skeptical Hegel? That philosopher maintained that it was impossible to create the world out of nothing, so he affirmed that God created it out of Himself. This doctrine would lead to Pantheism, for if Deity created the world out of Himself, it would be a *part* of Himself. The world might be considered as God. He has infinite power, as all acknowledge who believe in the existence of a personal, supreme Ruler of the universe. Why, then, has he not power to create worlds out of nothing? The idea is as easily comprehended as that infinity is an attribute of Deity. True, we cannot fully comprehend either, still we believe the latter. Then

why not believe the former? Our knowledge is so limited in reference to both, that it is hardly safe to make confident statements in respect to either. It is better for such puny intelligences as we are, to bow in humility to the revelation which God has made in reference to Himself, and not attempt to penetrate the cloud which envelopes the deep things that He has not seen fit to make known to us, and which we must acknowledge to be beyond the full comprehension of our intellects.

That previously existing being, concerning whom we have been speaking, must have been the only existence previous to that of matter and finite mind. When did that Being begin to exist?

Now we have reached a point which is beyond the power of our keenest mental vision. We are lost. How can finite mind penetrate the confines of eternity? We know that ourselves, the world, and objects with which we are surrounded upon its surface, exist. We have shown that they have *begun* to exist. Now we advance a step farther, and affirm that *something* must have existed, as we have already intimated, previous to the existence of this world and all human and angelic beings. The earth, by our supposition, *began* to exist, and must have been produced by some cause, as we cannot conceive of an effect without a producing cause. The cause of the production of the earth must have been *something*, for it is absurd to suppose that *nothing* could ever have produced *something*. It is just as evident from intuition that nothing could not produce something, as that two is not four. If, then, nothing could not produce something, as we know that something is existing, it necessarily follows that that something which we find existing must have been produced by something, and this latter something must have existed previously to the former something. In other words, something must have existed previously to the commencement of all finite existences, and as that something must, necessarily, have been the cause of those finite existences, and as, in view of the design manifested in the formation of those existences, that producing cause must have been intelligent as well as powerful, we reach the inevitable conclusion, that there

was necessarily existing, previous to all finite existences, a Being of vast intelligence and power, whom we denominate God. We do not wish to be understood to say that God *necessarily* created any thing. He might have remained forever alone. But, admitting that there are existences besides Himself, we affirm that He must have *created* them. He must necessarily have been the cause that ushered them into being.

But how, it may be asked, could Deity have been *necessarily* the producing cause of finite existences? The simple fact that He existed previously to all finite beings, does not prove that He was that producing cause.

We answer, the most natural supposition is, that finite beings were *caused* or *produced* by the Being who existed alone previously to themselves, and it rests with our opponents to prove (which cannot be done) that the previously existing Being was *not* the producing cause of all finite existences. Taking for granted that every effect must have had a cause, we affirm that all finite existences must have been *produced* or *caused* by that previously existing Being, as He was, according to the supposition, the only Being existing, and the only Being who could possibly have been that cause, and He *must* have been that cause, as the effect must necessarily have had a cause, and He was the only cause of any kind in existence, and, of course, the only one that could have produced those effects.

We have said that *nothing* could not have produced *something*, and as *something* is existing, something else must have been previously existing, to have been the producing cause of that *something* which we find existing. But when did that previously existing something, or cause of all finite substances, begin to exist? This carries us back to a period anterior to the existence of matter or finite mind, and, aside from the Scriptures, we can penetrate no farther.

Dr. Samuel Clarke has ingeniously endeavored to demonstrate the being and attributes of God; but we could never satisfy our mind that his argument, though plausible and highly metaphysical, is, in all respects, conclusive, much less that it amounts to demonstration. We have no difficulty in proving the existence of matter, finite mind,

and a previously existing Being, who must have been the producing cause of those finite existences. We have no doubt that that Being existed from eternity ; but how can we prove it? Clarke reasons thus : Space and time or duration necessarily exist. Space penetrates all material and immaterial substances, excepting the self-existent spirit. All finite substances exist in space, which is not itself a substance, but a certain quality or relation, which we evidently perceive to be necessarily existing, and which, at the same time, necessarily pre-supposes a substance, without which it could not exist, which substance consequently must be itself (much more, if possible,) necessarily existing. That being, lying at the foundation of space, exists by absolute necessity, and what exists thus, has no relation to one part of space or duration more than to another, and must exist everywhere at the same time, and during all time. There could never have been a time when it did not exist. That existence is God.

His argument is extremely ingenious and, perhaps, probable. At least there may be sufficient evidence in it to throw the *onus probandi* upon the atheist ; but some of the reasoning is obscure, and not, in our estimation, entirely conclusive. Space and time, indeed, seem to be as necessarily existent as anything of which we can conceive, excepting the self-existent Being ; but how do we know that Deity is the ground or “ substratum ” of space, and that the latter is a property of Deity? How do we know, even, that space, any more than matter, *necessarily* exists? We are extremely ignorant in respect to this subject, and can only institute a *probable* argument. But we need not fear the atheist. We can show more probability for the eternity of God, than he can against it, which throws the burden of proof upon him ; and, in reference to the Divine *existence*, we can prove it as clearly as any moral truth can be established.

It may be asked whether it is certain that but one Being existed previously to the formation of finite substances? Dr. Clarke reasons thus. Having proved, as he supposes, the necessary existence of the self-existent Being as the ground or substratum of space, he affirms that, “ to sup-

pose two or more different natures existing of themselves necessarily and independently of each other, implies a plain contradiction, for, each being independent of the other, so that either may be supposed to exist alone, it will be no contradiction to imagine the other not to exist, and consequently neither of them will be necessarily existing."

The Doctor thus proves the absurdity of the supposition, that there can be two necessarily self-existent and co-existent Beings independent of each other. But he founds his argument upon the ground, as we have intimated, that there has been, necessarily existing from eternity, an omnipresent, self-existent Being. This kind of reasoning is obscure and unsatisfactory. It is much better to rest the doctrine of the unity of the Divine nature simply and only upon the evidence derived from the works of creation. It is morally certain that one mind planned the whole. Is it reasonable to suppose that the motions and attractions of the innumerable heavenly bodies—suns, planets, satellites and comets—could have been so *nicely* adjusted, as that those orbs, moving with almost the rapidity of lightning, should not interfere with each other, had they been hurled into their positions by two or more self-existent and independent Beings? Is the supposition credible, that the wonderful mechanism of our own bodies would have been so nicely adjusted in every minute particular, as to produce, without a discord, the desired result, had it been arranged by two or more master workmen? Supposing several individuals should, independently of each other, manufacture the different wheels of a watch, would the desired result be as likely to follow, as if one person should construct, or direct the construction of all the parts? Even should the artificers consult together in reference to their work, we should be very likely to find an occasional discrepancy, at least, and a single mistake would be fatal to the result. The unity throughout all the works of God, as far as our knowledge extends, is *perfect*. Thus we have irrefragable evidence that one Being must have been the Artificer, and we think it fairly belongs to the objector to admit this conclusion or to prove the opposite.

The inquiry is often raised, how it is that God exists *uncaused*, as it is admitted by all that every effect, without a single exception in the whole range of our experience, must have had a cause. The cause of some effects may be occult ; but we are sure that there is a cause, and, after thorough examination, we find it. The same is equally true, as far as we know, in respect to matter and mind. Are not *all* existences *effects* ? We maintain that all material and immaterial existences, with the exception of Deity, are *effects* produced by some *cause*. Is not the existence of *God* also an effect ? Why should we make an exception in respect to Him ?

We answer, in the first place, we are entirely ignorant of the nature and origin of the Divine existence. We simply know that ourselves and the world around us exist, and as they are effects of great complication, and give evidence, in their formation, of wonderful skill, we infer that they must have had an intelligent cause. We thus conclude that that intelligent, producing cause must necessarily have existed previously to the existence of the effects which it produced. What the essence of that cause is, and what the mode and origin of its existence are, we know not. The supposition is reasonable, that there must have been a Being existing from eternity. But we have no positive knowledge upon the subject aside from the Scriptures, and how can we confidently assert from the light of reason that it is so ? Such rationalists as Schelling, Fichte, Schleiermacher and Hegel, have dared to attempt even the *analysis* of the Divine nature ; but their temerity has only involved the matter in still greater obscurity. This subject surpasses the powers of the human mind. We cannot comprehend *eternity*, and especially that of an infinite *God*. Our minds are *finite*, and, in attempting to trace back the existence of Deity to a period anterior to the first existence of matter, and finite, animate being, we are lost. It is impossible to penetrate farther into the darkness enshrouding original being. Nor is it essential to prove this point. If we can show that God exists, and that His power, intelligence and other attributes are infinite, it is sufficient. It does not concern us *when*, or

whether He ever began to exist, or how His existence commenced. A knowledge of such deep things can only be learned from Divine revelation. God, in His Word, has revealed to us the eternity of His being.

Still the inquiry is made, whether Deity is an effect, or an uncreated, uncaused, eternal Cause !

We remark, in reply, that, if we cannot, by the light of reason, as we have shown, trace back the Divine existence to its origin, how can we know whether it is a cause or an effect? We know that every finite, animate being is both an effect and a cause. Man is evidently an *effect*, and is, at the same time, a cause of motion and of various other effects. In the same sense, God is undoubtedly a cause of various effects. But is He an effect? It is reasonable to believe that He is *not*, for there must necessarily, as we conceive, be some termination of beings producing effects. There must necessarily be some Being who was the first in the chain, and who was and is necessarily not an effect, though he may be a cause. Cousin, the celebrated French Transcendentalist, maintains that God necessarily exists as a necessary cause, and that it is impossible for Him to exist without being a cause. This would destroy His free-agency. He was not obliged, as we have already intimated, to create the world. He could have existed without any reference to His being a cause. He is a cause, but not *necessarily*. To affirm that He is the cause of His own existence, is making Him cause and effect, and is a contradiction ; for how can we conceive of a being causing his own existence, unless we suppose him to have existed before he existed, which is certainly a contradiction and an absurdity. The great difficulty is that our minds are finite. Our knowledge is limited on every side, and when we grapple with original Being—with the great first Cause—we are beyond our depth in the fathomless ocean of a past eternity. We can make no discoveries there by the light of reason. We can attain to no positive knowledge. Revelation from that Being who knew all things from the beginning, can alone make us acquainted with the origin and mode of the Divine existence. What He has thought ne-

cessary for us to know, He has revealed in the Sacred Volume, and what we do not find there in reference to His being, we cannot discover nor prove from unaided human reason.

The skeptic may conclude that there is no God, because he cannot fully understand the origin and manner of His existence. But we would ask him if he can perfectly comprehend how it is that the body and soul are united, or what their essence is, or even what is the essence of the matter of which a spire of grass is composed? Yet no one doubts either that grass grows, or that every man has a soul and body united together. Our reason, it is true, is lofty and God-like, but it cannot comprehend every thing. It is *finite*, and we must be willing to fall upon our knees before the eternal, omniscient, omnipresent and all-wise Intelligence, and learn of Him from His Word.

The pantheistic theories, to which we have referred, do not rationally account for the existence, origin and phenomena of matter and mind. They leave those intricate subjects, and the existence of an intelligent Ruler of the Universe, in utter darkness. Scarcely a ray of light, from the strongest arguments of the advocates of those systems, is cast upon the cardinal doctrine of the existence of a personal Deity. Their reasoning is sophistical and extremely vague, greatly augmenting, instead of diminishing, the obscurity in which the subject is naturally enveloped. For direct and irrefragable evidence of the existence of God, we are obliged to resort, for the reason that we can find it nowhere else, to the fact of our own existence, and that of all matter and finite mind. We first prove our own being from *intuition* and *consciousness*, as we have endeavored to show; and then that of the material universe, from our *senses*. From the marks of design in the works of creation, we infer a great designer, God. We need nothing farther. If this does not convince the mind, no metaphysical course of reasoning, we believe, will.

ART. II.—SOCIETY'S FUTURE.

It is man's prerogative not to be confined to a survey of the present and actual. Endowed with reason, and guided by the blended lights of experience, nature and revelation, he may peer into the distant and unexplored future. Gifted with imagination, he may turn from that which is, to that which may be, and find relief from pressing toil and consuming care by a contemplation of rest and happiness. In darkest hours winged hope sings of a brighter day, and leads the drooping soul to labor on and wait. And even when the present is gilded by the sunlight of prosperity, it derives additional brilliancy from the reflected rays of future joy. We all live much in the future. It is the necessity of our nature. With feelings analogous do we contemplate the condition and prospects of society. When clouds obscure the sky which overhangs the world, we love to look forward to the time when those clouds shall be dispersed. When nought seems to shade the sun of civilization, we joyfully behold it shining more and more unto the perfect day, and rising to its meridian height and splendor. We gladly turn from the disorder and evil which curse society, to anticipate the period when disorder and evil shall be no more, when peace and prosperity shall enjoy uninterrupted sway. And when evil least prevails and good seems most general, so far from being satisfied with these things, we only view them as precursors of yet better, and hail them as the harbingers of a glorious consummation.

There is a most important difference in the view which we may take of individual and of social destiny. Man dies. Society continues to exist. And though we believe that man still pursues his destiny, yet it is under different circumstances, and in a sphere entirely new; while society still acts upon the same theatre, under laws essentially the same.

Accordingly, when we inquire, hope, speculate, as to our individual future, we must alter our mode when we would pass beyond our present state of being. Even with the clear light of revelation, the things of the spirit world are hid from our eyes. It doth not yet appear what we shall be. But Society, an organic being, preserving its identity, goes on to live and act as in the past. We may reason and speculate as to its future career and final destiny, just as we would concerning our individual future in this world.

And man has ever delighted to do this. Though full well aware that his destiny as an individual is connected for but a limited time with that of Society, he yet loves to contemplate its progress and fate long after the time when he must leave it. With many this is the result of benevolence, which would fain hope for the well being of those to come after them, and bound to them by being citizens of the same planet, members of the same great brotherhood. Others devoutly hope for a period of universal order in Society, because they think it due to God as the sovereign Ruler of the world, and because in a book which professes to be from God, and which they believe, such a period is described and promised.

But neither benevolent nor Christian feeling will account for the universal expectation, that Society is to reach an era when abuses will be reformed, and all desired blessings enjoyed. The explanation is rather to be found in two curious facts of our nature. We always associate that which is our own, with our own identity, give it the benefit of our self-love, invest it with our personality. An estate which we have once owned, which we have cherished and adorned, on which we have lived, originated schemes, executed plans, and experienced the varied joys and sorrows incident to life, has a peculiar hold upon our hearts even when it has passed from our hands. So Society, though receding from our grasp, is still the same, and we regard it as related to ourselves. In its interests we have shared; in its scenes we have participated; upon its theatre we have acted both as parts of the great whole for the common weal, and as individuals filling our place, meeting our fate, achieving our

character, pursuing our destiny. Bound by such strong associative ties, we cannot fail to feel an identity of interest with Society extending beyond the period of our actual connection, the time of our earthly sojourn and citizenship. This is strengthened by the fact that it is impossible for us to conceive ourselves so removed from the world as not to know how it moves on. Though we know full well that in a century hence we shall be no longer *actors* here, we can not rid ourselves of the conviction, that we shall be cognizant of all that happens, that from some high stand-point we shall look down upon all, or that, maybe, we shall move invisibly among those who shall live after us, watchful, interested, possibly active in the scenes we now anticipate.

Whatever may be the cause, certain is it that this feeling is almost universal, existing in all ages and countries. Men have ever looked forward to a brighter era for their race. The poets have sung of it, at once representing and leading popular expectation. Doubtless, many great social revolutions have been the result of this. States, dissatisfied with their social system, have sought a change, hoping to find in it the desired good, and themselves to be the agents of its attainment. Nor is this all. The expectation of a social millenium, cherished as it has been by men generally, has been cherished most by the wisest and best of our race. Those ancient philosophers who stand unrivalled for purity of character and intellectual power, while they earnestly inquired and longed after their *own* immortality, and a better, brighter future for *themselves*, delighted also to anticipate a day of universal regeneration for Society, and hopefully, cheerfully did they utter their predictions 'mid a present dark and cheerless. And in our own times, those who have thought most, who have done most, who have achieved the highest characters for themselves, and most decidedly contributed to the welfare of their fellows, have spoken, not vainly, not enthusiastically, but earnestly and confidently their belief of the future progress of Society.

Is this a well founded belief? We propose to consider this question, and to offer some reasons for an affirmative answer.

And already we have anticipated and presented an argument of no slight importance. The universality of an expectation itself affords a presumption of its rational nature. We cannot believe that the Divine Being would endow man with a confident belief of a future state, and an ardent longing after immortality, only to disappoint him. No more can we believe that the hope of social progress and human melioration has been vainly implanted. Still more; if the belief of which we speak is vain, and destined only to disappointment, we are led to the conclusion, that in proportion as men are good and wise, they are liable to be deceived and incorrect in their judgments as to the future;—a conclusion so absurd as to demonstrate the folly of the hypothesis.

Indefinite indeed are our conceptions of the future, but they are not on that account less sure as indications of what is to be; whilst they have this advantage over demonstration, or definite testimony, that they admit of a grander realization.

Society has advanced. From her past progress may be inferred her future career. The history of the first ages of the world represents man as existing in a state of great simplicity, under a patriarchal government, deriving subsistence from flocks and herds, and from a cultivation of the soil, with little knowledge of the mechanic arts, and possessed of scarcely anything to be denominated a literature. By a natural process, in pursuance of objects to satisfy his wants, he soon advanced to a higher state. Tillage gave birth to commerce and mechanic invention. Then followed the period in which science, the fine arts, philosophy and, in some degree, religion flourished—in which men, impelled by the promptings of common interest and common necessity, united more formally into social compacts, and formed regularly organized governments. Of this state of civilization the empires of Greece and Rome are the representatives. Up to this point, progress in every particular is apparent and unquestionable. But there have not been wanting those who, ever looking with gloomy view upon the present, and with superstitious affection upon the vener-

able past, have loved to refer to the civilization of Greece and Rome as the highest to which Society has attained, and even with lengthened countenance to talk of modern degeneracy, and augur the future downward course and final destruction of Society. We purpose therefore, assuming, with what has been said, the superiority of the condition of Greece and Rome to any thing preceding, to compare modern civilization with that of those nations, and by such a comparison to show the progress which Society has made up to the present time.

Society has advanced in all the elements of *material* civilization. The wisest philosophers of antiquity were comparatively ignorant of the laws of nature. Physical science was little studied and little known. Especially was it neglected as a means of practical benefit to men. The ancients seem never to have conceived of the latent powers in nature, which might be made subservient to the happiness and improvement of Society, or aware of them, never turned such knowledge to practical account. Indeed, strange as it may seem, the philosophy of antiquity was ashamed to be practical, and scorned to be useful. It contented itself with vague and unprofitable speculations, and prided itself upon its idle dignity. It dealt largely in theories so lofty that they could never become more than theories. It disdained to undertake the humble yet more useful task of lessening the sum of human discomfort, and contributing to the well being of Society. Seneca preferred to make man independent of material substances and mechanical contrivances; and when certain humble yet useful inventions had been proposed, he represented them as unworthy of philosophers, and fit only for slaves. Such was ancient philosophy—a system of words rather than deeds, of leaves rather than fruit—of pretension more than accomplishment. Characterized by such a spirit, we may readily infer that it was barren and unproductive. For several hundred years it flourished. Gradually it decayed, and finally yielding to various influences passed away. The spirit of modern philosophy is in every point essentially different. Our age is characterized by an appreciation of the dignity and value

of a knowledge of nature—by rapid advances in this knowledge—by discoveries and inventions at once the most startling and the most useful—and by the practical application of natural philosophy to supply the wants, and minister to the comfort and happiness of man. It would not be appropriate, even did space allow, to dwell in detail on the progress of science, and the vast superiority of modern times in this respect. And to speak in general terms on such a subject—what is it but to use household words, and to write that which is familiar to all. We may but allude to the peculiarly progressive spirit and practical character of modern philosophy. Science has not disdained to become the handmaid of art. She has not considered it stooping too low, to minister to the physical comfort of men. Her offices, seemingly menial, perhaps, are invested with not a little of true dignity, in that they have been fraught with the richest blessings to Society. “She has lengthened life, mitigated pain, extinguished diseases; she has increased the fertility of the soil, given new securities to the mariner, furnished new arms to the warrior. She has spanned great rivers and estuaries with bridges of form unknown to our fathers. She has guided innocuously the thunderbolt from heaven to earth; she has lighted up the night with the splendor of the day; she has extended the range of the human vision, multiplied the power of the human muscle. She has accelerated motion, annihilated distance. She has facilitated intercourse, correspondence, all friendly offices, all dispatch of business. She has enabled man to descend to the depths of the sea, to soar into the air, to penetrate securely into noxious recesses of the earth, to traverse the land on cars which whirl along without horses, and the ocean in ships which sail against the wind. These are but a part of her fruits, and of her first fruits.” Her law is progress, her aim perfection.

Another peculiar and most interesting feature in modern civilization, is that it tends to the general and more equal diffusion of its blessings. We would not be misunderstood. Far be it from us to prate the doctrines of agrarianism, or to speak of the absolute equality of all men. But the various

improvements of Society, while they do not away with those distinctions which are necessary in a well organized state, and pretend not to remove those differences due to different natural capacities, yet do contribute to raise all classes, and by raising the lower in greater proportion, to secure at once a general and more equal distribution of the blessings of civilization. The discoveries of modern science have introduced many articles of comfort and luxury previously unknown, have so multiplied the number of these as to render them more accessible to all classes, and with regard to many, have so facilitated their production as to secure a larger supply, with great diminution of toil and suffering on the part of those who labor—in all these ways tending to confer the richest blessings upon all, and especially upon those whose previous condition most demanded melioration. Thus the facilities are now so increased for travel, for postal communication, for the attainment of knowledge, that not only the more favored are benefitted, but even in a greater proportion those classes in Society formerly excluded. Were it appropriate, this thought might be so amplified and illustrated as to furnish satisfactory proof that the Divine Arranger, in that gradual but certain progress in which He is conducting Society, is making the blessings of labor, and art, and science, almost as free as those richer and more essential blessings which flow directly from His own hand. Surely no philanthropist can fail to rejoice and glory in the advancement of that civilization which tends to a general diffusion of its blessings, which tends to equalize Society by raising all, and by raising those most who most need elevation. Surely a civilization which, with respect to material blessings, places the highest on a point never before dreamed of, and the lowest in a position superior to that formerly occupied by the highest, should fill every heart with thankfulness and hope.

But in another and yet more important sense does modern civilization secure the general diffusion of its advantages. *Now* the various improvements in science and art are not, as formerly, confined to the locality of their birth, but are diffused in every clime and among every people. Civil-

ized nations, as England and the United States, interchange their respective products, and share the benefits of each other's labors. Nations higher in the social scale carry their improvements to those below them. This is the result of that spirit of enterprize by which ships sail in every sea, and bring into communication every country. Other causes operate. Conquest carries with it the blessings of civilization, and opens the way for the improvement and progress of the conquered. Often even those means which are to be regretted as injurious, are controlled to eventuate in the highest good. Thus the slave trade, repugnant to humanity, is the original cause destined to issue in the civilization of a continent, and the establishment of a free and great Republic. Such instances clearly indicate that, with nations as well as individuals, "there's a Divinity that shapes their ends, rough hew them how they will"—that there's a Sovereign Ruler who is leading Society by a way that she knows not, to a state of more perfect development. Again, crowded States send off colonies to new countries; thus the enlightenment of age is engrafted upon the vigor of youth, the way prepared for a yet higher civilization, and additional territory is wrested from the grasp of nature or barbarism. Finally, modern missions of the Christian Church tend to diffuse the blessings of the arts and sciences. The missionaries, moved by a love for man as such, and, like their great Exemplar and Master, pitying physical as well as moral evil, have instructed the heathen, and initiated them into the manners and customs of Christian people. Indirectly they have done yet more. By bringing the Gospel to bear upon their hearts and minds, they have humanized the one and elevated the other, and prepared the people themselves to progress in the arts of civilized life.

Equally marked has been the intellectual advancement of Society. Admitting the truth of the celebrated saying of Thucydides, that "human nature is the same in all ages," it is yet clear that there may be very different degrees of knowledge possessed. The child and the man have the same nature; yet the one cannot compare with the other,

either in the amount of knowledge or of mental cultivation. Every generation manifestly has this advantage over those preceding, that it enjoys the benefit of previous researches, starts from the goal left by their predecessors, and commences with their accumulated capital. Tell of the wisdom of antiquity, of the hoarded treasures of olden times, of Egyptian, Grecian, Roman learning. It is all our own. The researches of students, the investigations of philosophers, are our rich inheritance. It is a common and specious delusion to confound *age* with *antiquity*. We talk of old times as of old people, and forget that the farther back we go, the nearer do we approach to the period of the world's infancy and ignorance, and that the *present* rather is the time that corresponds to old age in human life. Not only do we enjoy the accumulations of past ages, but we may profit by the history of nations. Observing their errors, we may avoid them; their excellencies, we may imitate them; we may be warned by their failures, encouraged by their successes, stimulated by their glorious achievements. The beginnings of empires, the progress of nations, the downfall of kingdoms, great social changes, vast political revolutions—all stand out in bold relief on the historic page, and speak with a mute intelligence the words of wisdom and instruction. Verily human nature would be *deteriorating*, if with such increased and increasing advantages Society did not progress. Our knowledge in turn will descend to those who follow us. Our history will be their inheritance. Thus shall our goal be their starting point, our dreams their realization. And as Society moves on, not only is the aggregate of human knowledge on all subjects increased, but it becomes more *widely* disseminated. Not only does the sun pour forth a greater flood of light, but rising higher and higher above the horizon, his rays are no longer confined to high places, but penetrating into thickest shades and darkest vallies, and reflected and refracted by the media of social intercourse and influence, are everywhere scattering the clouds of ignorance and error. Once knowledge was almost entirely confined to the few. Such a thing as the general diffusion of intelligence was

never even conceived. The learned few gloried in their superiority. The ignorant were either satisfied with their ignorance, or dared not cherish higher aspirations. Now, with nations claiming to rank among the civilized, absolute ignorance is the rare exception, and is regarded as pitiable and disgraceful. And it is the problem which now occupies the wisest minds, to extend the benefits of knowledge among all classes. With reference to some parts of our own country, it is not true that ignorance prevails to the extent sometimes supposed and alleged. Where *technical* education is not enjoyed, general intelligence, practical good sense, and useful information are often diffused. Never was school instruction so general as now, and where that is wanting, the powerful influence of books and newspapers of all kinds, of clerical teachings, of political gatherings and discussions, is felt in stimulating and enlightening the public mind. By such agencies, vastly multiplied in number and efficiency as free institutions and Evangelical Christianity gain ground, may we expect a yet far more general diffusion of knowledge, a more perfect development of human intellect. Nor is it improper to advert to the increasing advantages enjoyed by Society with reference to intellectual advancement, as the light of Divine revelation shines more and more upon the world. Emanating from the great source and repository of all knowledge, from the Author of human intelligence, lighting up subjects of the utmost interest and utterly dark to the eye of human reason, and teaching the immortality and high destiny of man, the Bible might well be expected to exercise not a little influence in directing and promoting the intellectual progress of nations and individuals accepting its teachings. History confirms the presumption. The advent of the Bible was the harbinger and primal cause of unprecedented intellectual activity and development. With it have ever gone, not only morality, but learning and mental life. Though as a revelation it is complete, its triumphs are but yet begun, and as it shall continue to achieve new conquests, and gain firmer hold upon individual and national mind, will sound knowledge prevail, and error of every kind pass away.

In no particular is the advancement of Society more apparent, than in the improvements in government both as a science and an art. Two things are requisite to secure a good government—to apprehend clearly the object to be attained, and then to find out and apply the appropriate means. The first of these, simple and absolutely necessary as it seems, was long an unsolved problem. The vaguest and most erroneous theories seem to have prevailed in ancient times. Judging the theory by the practice, government was regarded as a means rather than an end; the people were considered as the servants of the government, rather than the government as the mere creature and agent of the people, deriving all its power from them, and existing only for their benefit. This was an error radical and wide-spreading. It pervaded more or less all forms and all administrations. The true innate dignity of man was not recognized. Society was viewed as a mass. Private rights, personal freedom, individual advancement were overlooked, uncared for, often recklessly sacrificed. Political systems so wrong in their aim and spirit could not but fail of good results. The idea of individual liberty, personal independence, a stranger in Republican Rome, even in her palmiest days, appears to have been first conceived among the so-called barbarians of Europe, a people destitute of refinement, yet possessed of many elements necessary to a well ordered State,—love of liberty, simplicity of manners, and a manly hardihood,—a people destined to re-construct, on a broader and more stable basis, the social fabric. The Anglo-Saxon race in England first asserted the principle, that the aim of government is to secure the best interests of the governed,—to protect and develop the individual members of the State. For this they prudently yet earnestly and persistently contended. Gradually it came to be recognized, and finally was engrafted upon the English constitution. Ever since, it has been more and more established as fundamental and necessary, and now the British Government, and our own still more republican one, stand as proud monuments of the improvements in the science of political ethics, as examples and incitements to other nations. The spirit

of rational freedom is becoming more and more widely diffused among the nations of Europe, and even the hoary dynasties of Asia are beginning to tremble in view of their sure and speedy destruction. The first element necessary to secure a good government, so long absent and unknown in ancient systems, is now attained. Thus far we stand on safe ground. This much political progress, at least, has been made. And, be it observed, that this is the fundamental part. To have a specific and well defined object in view is itself half a guarantee for its attainment. And if the object is worthy, and pursued in a right spirit, how almost certain may we be that right and efficient agencies will be employed, and that experience, at least, will lead to the employment of means commensurate with the end. With these antecedent probabilities facts correspond. England and the United States, the two great representatives of true republican principles, differing in many other points, yet agreeing in these great principles, have each adopted means essentially the same for their establishment. In each we find an element of *strength*, of *wisdom*, and of *popular power*, all exercising mutual restraint, and all working in beautiful harmony for a common end. The administration in each follows the characteristics of the governments. There is an *a priori* and rational probability that they are the two best governments which the world has ever seen, and history confirms the conclusion. Which is the best, which most illustrates the progress of Society, might be a question. Probably each one is most suited to its own place and circumstances. Certainly neither is perfect, but equally sure is it that both are pressing forward,—that both have a future bright with promise for themselves and other nations. Gladly may we anticipate the day when all countries shall be as well governed as England, the home of our fathers, and as this, our own beloved and highly favored land,—our land emphatically—

“Great, glorious and free,
First flower of the earth, first gem of the sea.”

Joyously may we hail the period when, in all lands, all men shall be, not equal nor absolutely free, but each free to

fill the station for which God has fitted him, free to develop his nature, to achieve his destiny. Such a period, all the progress of the past, all the signs of the present declare to be surely and speedily approaching. As freemen, republicans, philanthropists, who will not cry, "*God speed the day.*"

Notwithstanding the many evils which now exist in Society, never before in the world's history has so pure a morality prevailed. Let it be observed, that it is by no means asserted in any of the particulars named, least of all in this, that Society has attained or is already perfect, but rather is the point of perfect development represented as far, far ahead. We only urge the fact of past progress as a ground of hope for the future—as an incentive to press toward the distant but not unattainable goal. It is true that disorders still exist in Society, yet surely none will say to the same extent as formerly. Once, even among the most cultivated, revenge and valor were the highest conceptions of virtue. Now principles far more lofty control many, and are acknowledged and admired even by those who do not always make their lives conform. Atrocious crime is in our age in civilized countries comparatively rare.* A simple yet sufficient proof of this is found in the fact that its occurrence excites universal horror. Deeds which were not formerly considered crimes at all, are now the objects of general reprehension. And others, nominally condemned before, are now regarded with a feeling which proves at once their infrequency, and the purer moral sense of society. A stronger sense of justice prevails. Hard dealing and oppression are far less prevalent. A greater sympathy is felt for suffering. Active benevolence is more common. Men

*Nor is this less true, though our prints almost daily record crime of some kind or degree: for, first, to an extent such as was never before, does the newspaper command the whole country, and almost the whole world, so that nothing escapes its vigilance, and therefore more crime may be heralded, when in reality less occurs. And, secondly, the recording of criminal acts, as such, is a large advance on treating them with indifferent silence, as was in ancient times the case with deeds now deemed worthy of the severest reprehension. A city is none the worse, but the better, when an efficient police brings to light its before secret and unpunished crime.

are beginning to act from higher motives. The systems of selfishness and utilitarianism, so long holding sway, are yielding to the influences of a purer and loftier morality. It is beginning to be conceded, in theory at least, that the foundation of moral obligation is independent and unchangeable, to be admitted that men ought to do right because *it is right*. Morality is more recognized in law, in educational systems, in general literature than in any previous period of the world's history; and the constant iteration of moral truth from the sacred desk at once indicates and promotes the progress of society in morality.*

There is another important sense in which the standard of morality has been elevated. We mean the direction which has been given to public opinion in favor of right, and the influence which has been accorded to its decisions. Many who do not care for right, do regard the opinions of men. Others are restrained by fear of punishment, and the more intelligence prevails, the more does an enlightened self-interest, a rational self-love counteract the force of passion on the one hand, or co-operate with and strengthen virtuous principle on the other. So that setting aside the absolute moral improvement of men, society has advanced and must advance in morality in proportion to the increase of intelligence. Formerly nations readily and for the most trivial cause would engage in bloody and expensive wars, would sacrifice their most important interests, and squander money and life alike recklessly, to maintain some unimportant point of dispute, or avenge some fancied insult. Now, among civilized nations, recourse is had to compromise and arbitra-

*But perhaps some who would readily admit the superiority of Christian Civilization would yet turn a regretful eye to the olden days of merry honest old England. That, with such " 'tis distance lends enchantment to the view" would seem abundantly proved by such facts as the following:

"Three centuries ago swearing was so common in England, that the funeral sermon of a titled lady, belonging to the court of Queen Elizabeth, mentioned it as a proof of her virtue, that she never was heard to use an oath. Seventy years ago it was difficult for any young man who did not affect singularity to escape the gross intemperance which disgraced the age. Even Mr. Pitt once entered the House of Commons so much intoxicated, that Mr. Fox, who could well sympathise with the indiscretion, moved an adjournment."

tion, and war is regarded as the last resort, to be used only by stern necessity, when all other means have failed. Thus recent differences between England and the United States, which even a quarter of a century ago would have resulted in hostility, fatal to both countries, have been amicably and honorably adjusted. And both nations are evidently too well aware of their true interests not to dread a war with each other as the worst of scourges. Thus does the increase of intelligence powerfully aid the influence of right principle.

A proof of the moral progress of Society in the two points named, is to be found in the tendency to the removal of legal restraint and compulsion. In proportion as men act from the higher motives may the lower be dispensed with. We may hope for the time when legal enactments and penalties will be comparatively unnecessary, being substituted by the prevalence of right principle and intelligence.

The morality of modern times is eminently practical. It is the result of a system of truth designed to teach men how to live, and supplying strong motive power. Hence it does not confine itself to philosophers—to hermit caves, and monastic cells, nor expend itself in lofty speculations and beautiful theories, but extending to all in every condition of life, accomplishes the useful purpose of making men generally wiser, happier, and better.*

But not only are *civilized* nations learning a purer morality, but countries formerly degraded, and steeped in pollution have risen to occupy a position with the highest. An illustrious instance is at hand. A few years ago a certain group of islands in the Pacific was inhabited by barbarians,

* Thus the philosophers of antiquity who sported the most exquisite theories of virtue, did not dream of their being available for the people; while for themselves they did but sport with them, as is proven by their habitual, complacent, open practice of crimes not to be named. And the same people who felt a sentimental admiration enkindled by the noble sentiment of sympathy for man expressed by Terence in the prologue to one of his plays, could a few hours after feel no less pleasure in seeing, in the same theatre, a man, one of their own brethren, torn limb from limb by wild beasts. On the other hand, let the various asylums for the deaf and dumb, the orphan, the aged, the profligate, the friendless, and the practical sympathy shown for the starving Irish, or for the victims of epidemic disease, exemplify the spirit and effects of modern, which is Christian civilization.

possessed of no government, little intelligence, none of the refinements of civilized life, and given to practices the most inhuman and revolting. Christian missionaries have carried the *Bible* to that land, and behold how great a change has been wrought. Education flourishes, the refinements of civilized life have been introduced, a free government is enjoyed, a pure morality prevails; and now these same islands, almoners of the blessings they have received, are sending out Bibles, and missionaries, and the influence of Christian civilization, to other parts of the heathen world. The introduction of Christianity into the world has begotten a spirit of world-wide philanthropy. It has taught the native dignity of man—the community of his origin, interest and destiny; and so has bound together all men and nations by close and endearing ties. The sentiment with which the Roman poet thrilled his audience,

"Homo sum, et humani nihil a me alienum puto,"

is now recognized as expressive of that feeling with which individuals and nations should regard each other. No longer do civilized nations regard all as barbarians but themselves; no longer do they esteem it a profanation and a disgrace to have intercourse with others. No longer do they feel uninterested in the language, the history, the character, condition and prospects of other people. But animated by a love for man as such, their interest oversteps geographical lines, and refuses to be confined by political divisions. Hence we desire to know of other nations besides ourselves, are willing to tolerate their peculiarities, anxious for their progress, and welfare, ready to afford such assistance as prudence may allow, and to extend to them the blessings of civilization and Christianity. The increase of this spirit, combined with an enlightened self-interest will soon bring all men into friendly relations, cause wars to cease, and unite society into one great brotherhood.

We have thus given an imperfect sketch of the progress of civilization, imperfect, not only for other reasons, but also on account of the necessary haste with which we have proceeded, and because of the exceeding complexity of the sub-

ject. So much do its various elements intermingle, so little indeed do any of them exist in an uncombined state, that it has been peculiarly difficult to analyze and separately consider them. Yet hurriedly and imperfectly as we have presented the subject, we have at least established the point, that society has *upon the whole* progressed in every department of civilization ;—*upon the whole*, for constant and uniform progress is not asserted. There have been periods of retrogression, times when a deeper denser gloom seemed to gather over the world. But to estimate the total progress, we must compare the sum of the advances with the sum of the recessions. Thus the waves ebb and flow, even when the tide is rising. Judging with a reference to this principle, who can doubt that the *status* of society is at a far higher level than in the earlier ages of the world?

Or, we may examine some of those dark periods in the world's history, and compare the state of Society before and after their existence, inquiring whether the latter was not superior to the former. No one period can be selected more favorable to the opposers of our theory than that extending from the latter part of the eleventh, through the twelfth and thirteenth centuries. Then we see for the first time a grand European movement. All Europe, suddenly aroused, moved as an unit with one great common end in view. No longer was Europe the dwelling place of peace and quiet. All now, both noble and ignoble, deserted their peaceful avocations and united for an aggressive war. Justice was now subdued by a blind enthusiasm. During the time of the Crusades, Society appeared to be tending downwards with great velocity, and after the enthusiasm had subsided, Europe seemed but one vast ruin. Yet we find that Society did not long remain thus crushed. The Crusades which at first appeared such an engine of destruction, really proved an efficient means of good. The system of *petit fiefs*, which had before prevailed in Europe, and which had established all it could for Society, was by this great movement broken down, and monarchies established instead. The minds of men were strengthened, the church was purified, and freedom of thought and inquiry in some degree established. In a word,

Society reached a higher point than it had ever before occupied. The fall of Constantinople, too, apparently the extinction of the only luminary left to guide Society in its onward career, which seemed to leave thick darkness resting upon Society, proved to be the cause of the revival of letters, which in its turn was followed by the great Reformation, by which religion was purified, absolute power expelled from the realms of thought, the mind emancipated, and those monarchies which had been established by the Crusades, so modified as to carry on Society to a higher state of development. The great progressive movement in Society has paused at times, but only to gather strength to overcome opposing obstacles, and move onward with increasing velocity. Darkness may at times have enveloped mankind, but it has only been the darkness before the brighter dawn. If we examine all the great movements in Society, from the fall of Greece and Rome to the present time, which appeared to tend only to evil, we shall find that they overthrew old institutions which had fulfilled their destiny, and established new and better ones, by which mankind still moved onward.

The argument for the future progress of Society, drawn from past advancement, may be opposed by those who speak of "the *geographical* march of civilization." Such represent that as civilization has triumphed in a new country, among a new people, she has yielded old territory and lost former subjects, so that in reality her dominion has not been increased, nor the equilibrium between civilization and barbarism destroyed; that as Greece has risen, Egypt has fallen; as Rome has advanced, Greece has declined; that modern empire rests upon the crumbling ruins of antiquity. So they infer that really civilization has only from time to time removed her seat *westward*, without materially adding to her power. This argument, though already incidentally answered, deserves a moment's notice. Every new manifestation of civilization, though secured at the expense of the old, has been better than the old. Why should we regret the destruction of a temple, removed only to make way for another on a grander scale, and of more beautiful pro-

portions? Who can pause to weep over the departed glories of Asia succeeded by the brighter radiance of European civilization; or who can fail to rejoice that England and the United States flourish rather than Egypt and Rome. Even in this light we can see the most marked progress. But we may also infer that every advancement of Society in a Westwardly direction, has been accompanied by a corresponding retrogression in Eastern countries, in order to clear the way *there* for the final introduction of the purer and better civilization, just as the rubbish of an old edifice must be removed to prepare the way for a new and nobler structure. The star of empire moving Westward has indeed completed its circuit. Yet we do not believe that it has ceased to move, or that here on our Western shore the last act of the drama will be enacted. That is a view far too narrow. Rather may we believe that still moving on, civilization shall go Westward from our Pacific shores, yet without leaving our own happy land, shall re-commence its career in the East, and onward move till it gird the whole *earth*. This, which a few years since might have seemed an idle fancy, is in fact now being realized. The discovery of gold in California, the unprecedented emigration to that land, the prompt organization of a government, the magical creation of powerful cities, the connection with the East by means of Chinese adventurers—all this is a great fact of the nineteenth century—far stranger than fiction—a realization more startling than the wildest dreams of a disordered imagination. In all this, individuals have acted for individual good; few with a higher than personal aim. Yet what observer of the signs of the times can doubt that every thing has tended to a great end—and *that end* the more ready communication of civilization and Christianity to the Eastern world.

But not only is it true that Society has upon the whole advanced. It is also equally true, and still more to our purpose, that she has progressed with an accelerated velocity—that she has advanced in a proportion greater than the increase of the times. Probably, in all the elements of well-being, greater progress has been made in the last century

than in several preceding, and greater in the last quarter century than in the century before. The present *status* of Society presents a view both astonishing and gratifying. Behold on the continent of Africa a youthful but giant Republic rising into the full vigor and majesty of manhood. Behold the great revolution in the long stationary Celestial Empire. Mark the turnings and overturnings occurring, and the important social, and political, and religious reforms* being effected in Continental Europe. See the civilization of many an island, but a few years ago enveloped in superstition and steeped in pollution. See the extension of population into unoccupied countries. See the triumph of man over nature and barbarianism. Above all note the spirit of inquiry, of restless activity, of earnest looking and longing for a better future, which now begins to animate men every where. Much change is there which is not reform, much philanthropy spurious and unworthy. But there does also exist a real, earnest desire for improvement, for the removal of evil, for the attainment of good. Men feel it for themselves. Many true lovers of their race sigh over the misery and sin which still afflict mankind, and are devising and successfully executing means of relief. This, of all others, is the most cheering of the signs of the times. *Divine Providence*, like the fabled deity, helps those who help themselves, and works for man through man's instrumentality. So may we hope that He who has inspired men with an anxiety for progress, will lead them to strive for its attainment, will direct in the selection of appropriate means and, above all, will crown all agencies with His life-imparting blessing.

But to the eye that sees, above all the second causes operating in Society, a master hand directing and controlling all—that recognizes the Invisible One as not only the Creator,

* The recent tendency in the theology and spirit of Germany from skepticism to faith; from heterodoxy to orthodoxy; from intolerance to liberality; from speculative do-nothingism to active engagedness in every good work; and the recent disenthralment, as the result of the Crimean war, of the 35,000,000 of souls in the Turkish Empire from the deep spiritual bondage in which they were held,—all this is certainly significant and encouraging.

but the Conductor and Governor of the Universe, there is yet brighter promise of a social millennium. It is found in the necessary conviction we feel that the Divine Being will not leave His work unfinished, His plans unaccomplished, and will not suffer any part of His creation to stop short of its destiny. We may infer this from His character. *Men*, we know, take a pride in carrying through what they commence. An incomplete enterprise is a mortification and a disgrace. And shall we believe that the Infinite One, of inexhaustible resources of wisdom and power, will fail or be thwarted in His plans,—that He will allow any work of His hands to stop short of the development of which it may be susceptible? We may gather additional evidence as to His designs for Society from the analogies of nature. We believe that in nature nothing perishes until it has accomplished its destiny. Development is the rule. Premature destruction the exception. And in the different stages of existence, change is always from a lower to a higher state. If by the blazing torch of geology we examine those forms of creation long since extinct, and upon which rests the venerable gloom of ages, we shall find that each one perished only after accomplishing its destiny, and to give way to others of a higher order and more perfect development. Looking around us in the animal and vegetable world, we find the same law of progress—"First the blade, then the ear, then the full corn in the ear." First the blind, groveling chrysalis, then the winged and beauteous butterfly. Looking within ourselves we find that our minds daily increase in strength, that progress is their normal condition. And we believe that though often retarded in its outward manifestations by physical decay, the mind yet continues to expand and strengthen, up to the hour when it shuffles off this mortal coil, and enters upon an untrammelled career in the spirit realm. Certainly we know that the good grow ever better, until their very imbument with heavenly instinct but too surely heralds their departure. From such teachings may we gather increased confidence, that He who made man and constituted human Society will secure their complete development. This is an argument used to prove

the soul's immortality. Equally applicable is it to Society as a whole. Since Society, though composed of parts, and those parts vast in number and undergoing ceaseless change, is yet in itself an organic whole, and preserves its identity. Its destiny, therefore, must be individual, and is not satisfied by the destiny of individual members distinct from itself. This destiny, on the theatre of the world, and in the eye of an intelligent and interested universe, Society will achieve.

A contemplation of man's nature would furnish a satisfactory argument in favor of our theory. His active intelligence, irrepressible curiosity, unquenchable thirst for knowledge, deep-seated love of truth, earnest longing and grasping after the great and the infinite, all point surely to a future of progress, a glorious destiny. Morally man was formed in the Divine image. And though that image has been sadly marred, it has not been wholly obliterated. Enthroned over all the elements of man's nature, conscience rules supreme. With royal dignity does she discriminate between right and wrong, commanding the one and forbidding the other. With royal power does she reward obedience with the richest blessing, and punish disobedience with the most terrible curse. Endowed with such a moral constitution, must we not believe that man is designed for good, and destined to secure it? When we add to this the fact, that man's highest good may always be best attained by obeying conscience, that his duty and highest interests coincide, that with increased intelligence this truth is becoming more recognized, and that what is best for the individual is always best for Society, how can we escape the conclusion that man is designed for virtue, and, as a moral being, is destined to progress? But the aggregate nature—intellectual and moral—of man individually, constitutes the nature of Society as a whole. The prevailing character of the mass of individual members, makes up the character of Society. Nor does Society in reality lose by the gradual removal of her component parts. When the wise and good, having served their generation, pass away from the earth, they yet live in their benign influence upon Society. Their

works, though following them and ensuring their reward, in another and important sense remain behind them in the world, their representatives, and the means of unending good. The principles which they cherished, and for which they lived, still flourish in immortal youth, and other men, even better suited to the time, are raised up as their advocates and defenders.

But there is yet another source of information so definite and so decisive, that we should be doing injustice to our subject in failing to allude to its testimony. In all practical and many speculative subjects which interest men, the Bible assumes to teach with the air of one having authority. On the subject now engaging our attention, it utters a voice of cheering promise. A period of blessedness, far exceeding the wildest dreams of poetic phrenzy, is described and promised; a period when external nature shall no longer resist the efforts of men, and oppose the progress of civilization; a day when many shall run to and fro, and knowledge shall be increased; a time when governors shall rule in righteousness, and judges preside in equity; a time when nation shall not lift up sword against nation, neither shall they learn war any more—a day, indeed, when all the evils of the fall removed, and all the blessings of the primeval state restored, God shall dwell with men.

Having argued at such length that Society is destined to progress, and to attain a future of comparative freedom from evil, and of more perfect development, we could not pause to notice in detail the characteristics of that period, even were we able to describe them. Our notions must be at best indefinite, and probably our most enlarged conceptions fall far short of the truth. We may take one step toward picturing the scenes of the future, by simply imagining all the world advanced to the position now occupied by the most highly favored; and yet another, by forming a community composed of the best and most cultivated men we know, and then conceiving all the world composed of such communities. Certainly we may believe, though we cannot adequately conceive, that unnumbered physical blessings will be enjoyed, and enjoyed, more or less, by all;

that knowledge will be greatly increased and universally diffused ; that governments, in their form and administration, will be wise, equitable and beneficent ; that among individuals and nations principles of peace and good-will shall prevail, feelings of reverence and loving subordination to the great Ruler and Father of all.

In connection with this subject, an interesting inquiry presents itself—will Society ever reach a ‘stationary state,’ ever attain to a point from which there can be no farther advance? We incline to answer in the negative. Nor is a negative answer inconsistent with the doctrine that Society has a destiny which she will surely fulfil. For there may be relative perfection admitting of degrees. Like that mathematical line which at all finite distances is separate from another, yet which constantly approaches, and joins it at an infinite distance, Society may become comparatively perfect, while absolute perfection lies still ahead. Society may reach that horizon which now bounds our most extended vision, and then, from that point, see vast and unexplored realms yet beyond. Certainly it is contrary to all analogy and reason to suppose that Society will ever continue in an absolutely stationary state. When she shall attain the highest possible development, her destiny will have been achieved ; as an organic body she will perish, and the composing elements will be re-moulded for a higher state.

But we should not forget, while we contemplate the future of Society, that Society is composed of parts, and that we are some of those component parts,—that improvements we may make in science,—the additions to the sum of human knowledge, the contributions to human happiness,—the good influence we may exert,—our own personal achievements in mental or moral character,—all that we do, and ourselves are, go to make up the destiny of Society as a great whole. We may, therefore, be stimulated in our efforts for intellectual and moral greatness, by considering ourselves not only as individuals, but as members of Society, and influencing its progress. Nay, may we not rise to a yet higher and grander view, and link our world to yet other worlds which move in space, peopled by intelligent

beings,—beings, most probably, unfallen, and our superiors in the scale of intellectual being. That there are such other worlds, may be at least inferred from the revelations of astronomy, as well as the testimony of Scripture as to the infinity of the great Architect. And all these, with our own world, are moving to a common end. To do our duty, then, and act aright, is to contribute to the advancement of our own race—to act in harmony with the grand movements of all intelligent and moral creation, and to hasten the realization of universal order. Not that this depends upon us. The result is sure. To us, however, is permitted the privilege of co-operating in this great work,—of sharing in the benefits of its accomplishment,—of dividing the rewards and honors of its final triumph. But if we look on mere idle spectators, or attempt to oppose the onward movement, the *work* will surely go on, while we ourselves will either be left far behind, or crushed before its irresistible progress.

ART. III.—THE CATHOLICITY OF THE ROMAN CHURCH AS AFFECTED BY THE PROGRESS OF THE NINETEENTH CENTURY; SEEN IN THE HISTORY OF THE DOGMA OF THE IMMACULATE CONCEPTION.

As the Greek Church has claimed pre-eminence from its occupying the home, and wearing the costume of the Ancient Oriental Church, and as Mahomedanism has claimed authority on the ground of its power with the sword to win adherents and maintain civil authority, so from the first the Roman Church has staked its claim to the title of Catholic on the ground of its strictly maintained *unity*, like that of the old Roman Empire, and of its *infallibility* as the fruit of that unity. Dissolve the spell of his supposed supernatural prowess in arms, and the *faith* of the Moslem has no

ground to rest on ; and show by the conversion, through modern missions, of a whole branch of her communion to "a better hope," that her ancient descent is like that of the children of Abraham, only the circumcision, which is outward, not in the inward man of the heart, and the Oriental Church has lost her fascinating charm. So, too, prove that the Roman Church is losing the bond of her Catholicity, and her constrained unity will be found like a rope of sand, held together only because it is in an iron tube ; the outward pressure alone preventing the body from falling back into its original disintegration. The disorganizing indications, which in rapid succession have been lately seen in the French branch of the Roman Church, beginning with the day when the Abbe Laborde, about five years ago, published his letter in opposition to the dogma of the Immaculate Conception, to the open and boasted assassination of the late Archbishop of Paris by one of his own dissenting clergy—these indications are significant links in a long chain of history as to a dissent in *doctrine* existing in the very bosom of the Roman Church. A difference in views of *polity*, rather than faith ; discussion as to expedients rather than matters of principle, is an outside issue, which external application of power has always repressed or caused to disappear. But when matters of faith are discussed in the Roman Church, and the dogma of the Imperial See is shown to be contrary both to Scripture and to the Fathers, then the seeds of a Reformation are sown, whose germ may be long trampled, as it was in the days of John Huss ; but whose "handful of corn" at length ripened, will bye and bye, when the hand of a Luther flings it broadcast, "shake like Lebanon." A brief review of the progress of dissent upon a single point of doctrine long existing in the Roman Church, namely, the *sanctity of Mary, the mother of Jesus*, is now proposed ; and the indications that this dissent has come to its ripeness in the nineteenth century may suggest an instructive lesson.

In times comparatively late, during the thirteenth century, a pious monk of the Latin, or Roman Church, poured forth a plaintive Latin hymn, which has been admired universally for its beauty, and has been sung by thousands as

sacred for centuries since it was penned. It is founded upon this simple mention of John, the beloved disciple, as to an incident relating to himself and to the mother of Jesus, when Jesus hung in the last stage of his expiring agony on the cross. "Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus, therefore, saw his mother and the disciple standing by, whom Jesus loved, he saith unto his mother, 'Woman, behold thy son!' Then saith he to the disciple, 'Behold thy mother!' And from that hour that disciple took her unto his own home." This hymn, entitled the "*Stabat Mater*," from its first words, is chiefly a prayer to Mary that she would impress on her worshipper the scene of her son's suffering and death. It begins thus :

"Stabat Mater dolorosa,
Juxta crucem lacrimosa,
Qua pendebat filius."

The literal English translation of these opening words, of which almost numberless ambitious poetical versions have been made, is :—

"There stood the mother doleful,
Close by the cross, tearful,
On which hung her son."

In the less corrupt, but no less Catholic period of the fourth century, Ambrose of Milan, (the head of a branch of the Roman Church which to this day, in the very bosom of the Papal States, has maintained in all but the name an independence in doctrine and practice, yet has furnished many men like Ambrose, whom the Roman Church have been eager to claim as canonized Saints,)—Ambrose, writing in opposition to the homage beginning to be paid in his day to Mary, replies, nine centuries before the "*Stabat Mater*" was written, to the falsity in fact woven into its first lines. On that same incident recorded in the Gospel of John, Ambrose writes : "*Stabat Sancta Maria juxta crucem filii; et spectabat virgo sui unigeniti passionem. Stantem illam lego; flentem non lego.*" "There stood Saint Mary by the cross of her son; and the virgin beheld the suffering of her only

born. That she was standing I do read ; that she was weeping I do not read."

Here are the two fundamental principles which, since the Reformation, have been contended for by the followers of Christ; and they are here announced in that purer, freer age by a canonized father of the Church of Rome. These principles are that the inspired writings of the Old and New Testaments are our guide in matters of Christian faith and practice ; and that every reader of that word is responsible for his own careful study and clear views of what it does teach. The word of God, the volume of truth, and each man's own mind, given him by God, his responsible seeker for truth—these are the ancient *Catholic* doctrines ; the only possible foundation of essential Catholicity.

In the single point of doctrine and practice just referred to, *the respect in which Mary, the mother of Jesus, is to be held*, we may trace the violation of these two principles avowed by her Fathers ; a palpable contradiction, which is certain, sooner or later, to show openly what has secretly always existed—an entire want of unity in the Roman Church. In this survey, we must first glance at the few and simple records which the New Testament writers have left as to Mary, and then we may, with prepared minds, weigh the conflicting views which, from the first, have been entertained by leading writers in the pale of the Roman Church.

Two, only, of the four Evangelists, mention particularly the incidents attending the birth of Jesus. In the opening portions of the narratives of Matthew and Luke, the inquiring and impartial reader of the nineteenth century can hardly fail to remark how the record, without appearance of design until its occasion arose, is made to guard the mind of the simple-hearted Christian from ever imagining the mother of Jesus to be anything else than an ordinary woman.

Matthew, writing to prove specially to his Jewish countrymen from direct *prophecies* of the Old Testament, and from confirming *parallels* between the life of Jesus and of ancient Israel, that he must be the Messiah promised to

their fathers, begins his narrative by a genealogical table of Jesus' descent from Abraham, their Hebrew father. In that list the names of *four females*, and four only, are found, and they are evidently grafted upon the table by design. Those names are Thamar, Rahab, Ruth and Bathsheba. Let any one turn back and read the history of their lives, as they must have been in Matthew's mind as he wrote, and the very reverse of an attempt to prove untainted blood in the line of Christ's descent seems manifest on the face of the record. Coming immediately after this table, with these four female names introduced, to the first mention of Mary, the *design* of the inspired narrator in inserting those names seems to appear. "Now the birth of Jesus Christ was on this wise: when, as His mother, Mary, was espoused to Joseph before they came together, she was found with child by the Holy Ghost. Then Joseph, her husband, being a just man, and not willing to make her a public example, was minded to put her away privily." How manifestly the Jewish mind is beforehand prepared, by reference to women revered in the Old Testament history of their royal line, to view impartially the birth of Jesus; on the one hand, born of a mother stainless, so far as human judgment of purity is concerned, because her Son was conceived of the Holy Ghost, and Joseph, her espoused husband, a just man, was convinced of it by direct revelation; and, on the other hand, so far from being a saint, and unlike other women, that her espoused husband,—though he must have intimately known her character, associating daily, as those of their humble rank always did,—her most intimate friend never had seen or heard of any evidence that she might not err like other mortals. A simple weighing of this brief narrative, bespeaks the Divine design forever to forbid the idea that Mary did not come under the universal condition of fallen humanity:—"There is none good, no, *not one*. There is none good *but* one, that is God."

Luke, writing for the world of inquiring nations, then represented by the inquisitive Greeks, makes more full mention of the incidents of Jesus' childhood. The angel who

announces to Mary the conception of Immanuel, says:—"Hail, thou that art highly favored; the Lord is with thee; blessed art thou among women." This language of address, though striking, is not peculiar. Turning to the triumphal song of Deborah, and the angel's announcement to Gideon in the Book of Judges, (Jud. 5:24, and 6:12,) we find expressions perfectly similar used in application to "Jael, the wife of Heber the Kenite," and to "Gideon, the son of Joash the Abi-ezrite." This similarity is the more striking to one who reads it, as Luke's immediate readers did, in the Greek translation of the Old Testament generally used and quoted from by the New Testament writers. Not only the sentiment, but the words of address to those agents of bloody deeds, are precisely the same as to the mother of Jesus. There could not be gathered from these expressions alone, any impression as to peculiar sanctity in Mary.

Farther, in meeting the objection in the mind of Mary suggested by his announcement, the angel makes a marked distinction between the mother and child as to sinless sanctity; saying, "Therefore, also, that *holy thing* that shall be born of thee shall be called the Son of God." When afterwards, moreover, the child has been born, and at forty days old is presented before the Lord, it hardly comports with the idea of Mary's sinless sanctity that she, like every other sinful, fallen and dependent mother, presented her offering for purification in the temple, and that it was received there even in the presence of inspired Simeon, who recognized the holiness of the child, though not of its mother.

It is no matter of wonder, then, that for centuries intelligent students of the New Testament in the Roman Church could not see, either directly on their face, or indirectly by implication, in these narratives of Jesus' birth, any testimonial that the mother of Jesus was sinless, as the Son of God himself is "without sin." It was an *after thought*, even in the Roman Church, that Mary was sinless; an after thought, which it has required eighteen centuries, and the ingenuity of our day, to bring to perfection, and to establish as a dogma.

It is at the period of Christ's birth, that we should naturally look for testimonials as to the sanctity of his mother, if such are anywhere to be found in the New Testament. Failing to find them there, it is instructive to glance at the allusions to her subsequent history made by the inspired writers. Their direct allusions are positive proof, that Mary was regarded and treated by our Lord and His apostles with no more respect than other women associated with her; while the omission of direct mention by those who would have been prompt to speak of her were it called for, is more convincing than direct statements could be.

Five times, only, in the history of Jesus and of His immediate apostles, is Mary mentioned. When Jesus is twelve years old, and his mother after three days' search finds Him in the temple at Jerusalem, in reply to her maternal chiding, Jesus' words are, not disrespectful, indeed, but far removed from any expression of religious reverence to be shown her. Though a woman of intelligence and force of character beyond her husband, as the whole narrative shows, yet Mary was as short-sighted as he, beforehand, if not afterwards, as to the purport of the child's surprised inquiry, "Wist ye not that I must be about my Father's business?" She manifestly knew too little about His business on earth to be anything more than other mortals, an humble recipient of its Divine blessings.

When, again, Jesus, at thirty years of age, is at the marriage in Cana, "the mother of Jesus is there." She is there in the character of an experienced manager at an entertainment, and in her suggestion to her son, nothing but the thought of a good housewife is apparent. Jesus alone comprehends his own great mission; and his style of address to her could not be more directly shaped to teach the world the heaven-wide difference between her character and his:—"Woman, what have *I* to do with *thee*. Mine hour is not yet come."

On a *third* occasion his younger brothers are with his mother; for Matthew and Luke are careful to call him the "*first born*" of his mother; never the *only born*. With manifest want of appreciation of His heavenly employ as he

preached to the multitude, pressing themselves before the crowd with apparent pride of family relationship, Jesus rebukes the spirit of mother and brother alike, exclaiming: "Who is my mother? and who are my brethren?" Such a coupling of His kindred could never have fallen from His lips, if she who bore Him was more than an imperfect mortal like others. How strange that those brethren should not believe on Him, if she that bore them were a sinless being! How passing strange that she should be left with them to stand without, waiting "to see" Him, if she were indeed immaculate.

The *fourth* mention of Mary is her standing by the cross, when Jesus in His agony forgot not the supply of her earthly necessities. The mother of Jesus, a lonely widow doubtless, with sons that seem unprepared to provide for her, is made the dependent of an humble fisherman of Galilee. The remarkable fact in this mention is, that while in every former case Jesus' address to His mother is in words of censure, even this last expression of affection is in language whose guarded absence from every appearance of reverence, seemed designed to anticipate and forever to forbid that she should be worshipped as a superior: "*Woman*, behold thy Son!" Strangely cold and formal address; a part, indeed, of the *sacrifice* of *Himself*, Jesus was called on the cross to make that He might be the true, the only Saviour to whom men should look. Only once more, when the one hundred and twenty are assembled on the Day of Pentecost, is Jesus' mother mentioned.

While, now, no one can read the record made of the mother of Jesus, without being struck with the care taken to forbid all thoughts of Divine reverence for her, the omission of her name where we might look for it is yet more remarkable. Among those women who ministered to our Lord, who prepared spices for His burial, who were "last at the cross and first at the sepulchre," women on whom his lips bestowed encomiums, we search, expectant, for the name of His mother. Mary, (the Magdalene,) Mary, the sister of Martha, Mary, the wife of Cleophas, are among the list; but Mary, the mother of Jesus, if she were a partaker of

any of these worthy deeds, the sacred narrators were forbidden to record it.

Leaving the historical books of the New Testament, we come to the Epistles. In Paul, the great inspired expounder of the two essentials of Gospel doctrine,—sin and the Saviour from sin,—is found an omission of Mary which the Roman Christian Fathers were struck with. Paul constantly declares,—“*All have sinned* ;” constantly he excepts Jesus as the one “*who knew no sin* ;” but no allusion is ever made to the mother of Jesus as also an exception to the universal sinfulness of mankind. When alluding again to the Saviour from sin, he says, “*There is one Mediator between God and man,—the man Christ Jesus* ;” while (as the Roman Fathers who have argued against the adoration paid to Mary, and whose view it is the purpose of this article to present, interpreted the passage) of Mary, Paul intimates, that while the mother of all our sinful race was “*first in the transgression*,” the mother of the Saviour from sin was herself “*saved by child-bearing*,” or by the child she bore.* Yet again in the Epistle to the Hebrews we wonder not that the application of Paul’s argument for the eternal priesthood of Christ to Mary, struck the minds of independent and pious men of the Roman Church driven to the wall while contending against fearful odds for the faith once delivered to the saints. Any priest of men, “*because of infirmity*,” living only for a generation, and living only in one place, and himself sinful, cannot be intercessor for the *race* ; Jesus is the only High Priest “*able to save them to the uttermost that come unto God by Him, seeing He ever liveth to intercede for them*.” Was not *Mary* limited in her existence? Who was intercessor in her place during four thousand years before her birth, when Abel, Enoch, Noah, Abraham, Moses, David, Isaiah, needed an

* This interpretation of the Roman Fathers opposed to adoration of Mary, is probably a forced one, suggested by the effort to find Scripture to support what they knew must be maintained. Of woman in general, it is doubtless Paul’s design to say, that they save themselves and others by “*rearing*” children, as Timothy (to whom he writes this) was trained by woman’s fidelity.

intercessor as much as we? And when, on both sides of the globe, in Europe, in Eastern Asia, and in America, hundreds of her devotees are calling on her at the same moment, to which of these hundreds is finite Mary present and listening? Yet once more; while Jesus reads every heart, and in Himself shared every human sympathy, "being tempted in *all points* like as we are," so that *He* can be a merciful and faithful "High Priest" for *all* men,—how much of *my* need can Mary appreciate, even if she hear me? It is not strange that such questions had a force in the minds of those who loved Christ, in the bosom of such a Church as that of Rome, and that they contended that the very silence of Paul was the loudest voice of the spirit of inspiration condemning the worship of Mary.

There was also a beloved disciple of Jesus who wrote Epistles to the churches, in whose house Mary was spending her last days. Surely, if she were greater than an apostle, the medium of approach to her Son, the great Intercessor—surely that disciple would have spoken much and often of it. But read the Epistles of him whom Jesus declared the son of His mother when He left the earth, and who took Mary to his own house from that hour. Read his words: "If we say that we have no sin, we deceive ourselves, and the truth is not in us;" and "we have an Advocate with the Father, Jesus Christ the righteous." Why, where is Mary, and what is she? We open John's final book, and we read his view. If a single expression may present the design of book of Revelation, this is that expression. John's Revelation is an *apotheosis* of that Jesus in regard to whom one of the old prophets appeared in vision to say to John: "The testimony of Jesus is the spirit of prophecy;" "it was the central theme of all we who penned the Old Testament wrote." Jesus is enthroned from beginning to end of the sublime visions of John. But in one single vision recorded in the 12th chapter a strange thing appears: "Behold, a wonder in Heaven; a *woman* clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." This "woman" travailed to be "delivered;" and a great dragon "stood before the wo-

man ;” and “ the woman fled ;” and in the wilderness “ the woman ” was nourished ; and thus to the end of the chapter. Even aside from the allegorical parallel run here between Jesus’ infant *Church* and His own infant life, when Herod would slay him, and his parents fled through the wilderness to Egypt, and were nourished there “ three and a half years,” or a brief period,—even aside from this manifest *figure* in which the word “ woman ” is used, how carefully guarded the idea that the mother of Jesus is anything more than a woman. Upon the throne of God, yea, within the circuit round about that throne, none save the only begotten of the Father is seen ; and before Him, and Him alone, Saints and angels alike bow in adoration. “ See thou do it not,” the *created* being said to John, the adopted son of Mary, when he was about to worship him ; “ See thou do it not ;” “ worship God.” We wonder not that readers of the book of God’s eternal truth, fettered even though they were by the intolerance of the Church from which they knew not how to break away, took such positions as they did upon the New Testament view of adoration paid to Mary.

We have lingered thus long in our survey of the teachings of the New Testament records as to Mary, not that we might learn the lesson which an uninterested, because already established, reader would in our day and land naturally derive ; but in order to bring out the view which Roman writers, Latin fathers, members of the so-called Catholic Church, have in successive ages maintained as to Mary’s sanctity ; disproving from the Scriptures the falsity of the successive dogmas which that Church, through mere policy, has seen fit to announce as infallible teachings of Gospel truth. While one party, and that the dominant one, have succeeded in bringing the representatives of the assembled Roman Church to take higher and higher ground, and to use stronger and stronger expressions as to the sanctity of Mary, an opposite party, more mighty in intellect, and more experimental as well as evangelical in faith, have contended that the New Testament, the only ultimate authority in matters of Christian truth, not only teaches nothing as to Mary’s sanctity, but in the most impressive manner denies that ado-

ration should be rendered to her. And among this latter class are found such names as Ambrose, Augustine, Thomas a Quinas, Pascal, Bossuet, and the present Abbe Laborde, of Paris.

The successive dogmas of the Roman Church as to the sanctity of Mary, and the consequent adoration which should be paid her, have been *five* in number.

It was in the fourth century that the *first* in this chain seems to have been forged as a link to rivet more firmly the temporal power of the Church over her agents. This dogma was the *Perpetual Virginity*. Unlike the Greek Church, which had a stronger inherent bond to hold her adherents together, it was necessary that the *clergy* of the Roman Church should have no earthly, national, social ties to array them against the despotic body that ruled them. To remain *unmarried* was the surest method of centering all their interests in the Church. To make Virginity, the unmarried state in woman or man, to assume an air of sanctity and of Gospel teaching was therefore all important. Hence the dogma of the *Perpetual Virginity* of Mary; that she not only had no other children than her first born, but that in his birth by supernatural power she was preserved still a virgin. As an interesting proof that in that early age the inspired narratives of the New Testament were regarded on both sides as the standard of belief, we find Ambrose of Milan, the spiritual father of the evangelical Augustine, taking the *affirmative* on this question, and from the New Testament endeavoring to prove that Mary was never, in any sense, the *wife* of Joseph; but that in and after the birth of Jesus she was perpetually a virgin. This view, without thought of the natural tendency of such an admission, and without suspicion of the use afterwards to be made of it, had been gradually growing among even good men in the Roman Church; and the expression "*Maria Semper Virgine*"—Mary always a virgin—had become a stereotyped one.—While, however, Ambrose and Augustine gave assent to this dogma, they stoutly objected to any but Scriptural statements as to her character. They, in common with Irenaeus, Tertullian, Origen, Basil and Chrystostom, spoke of the im-

perfections of Mary. Ambrose, as we have seen, discarded even the inference that Mary *wept* at the cross, natural though it was, since it was not revealed. Augustine expressly said, "He therefore alone was born without sin, whom, without the seed of man, the Virgin conceived;" "He alone, who, being made man, remained God, never had any sin." "All, therefore, are dead in sins, without a single exception." "For all that were dead, one that liveth died—He who had no sin forever."* Epiphanius went farther, and denied the doctrine of the Church, showing that Joseph was required "to take unto himself" Mary as his wife; that he was living with her as such when Jesus was twelve years old; and from Luke 2; 23, compared with Ex. 13; 2,† he inferred a fact the opposite of the dogma of the Church.

In the fifth century the infallible Church found the dogma of the previous century, *negatively* at least, fallible.—During the Nestorian controversy, the *second* dogma as to Mary—*The Divine Maternity*—was announced as established. More than a century previously, in the days of Constantine the Great, the Greek Athanasius in opposing Arianism, who denied Christ's Divinity, had used the term θεοτοκος, *mother of God*, as applied to Mary. To add new honor to Mary, rather than to maintain the truth as to Jesus, the Catholic synods of Rome and Alexandria decided on establishing as a dogma of the Church this appellation given to Mary a century before by Athanasius. From that era the Latin title "*Deipara*," the translation of the Greek, *mother of God*, was attached to the name of Mary. A large party in the Church, however, among whom Nestorius was a leader, argued that it was the heat of controversy which led Athanasius to use the word θεοτοκος; and that Χριστοτοκος would be preferable, because less ambiguous and less susceptible of abuse. Had simple reverence for Christ and his truth guided the councils of the Church, Nestorius might have prevailed in the argument; but the exaltation of Mary was demanded by the policy of the Church, and to secure this end the plainest dictates of truth were sacrificed.

* Augustine De pecc, merit. i. 19, 57; do. ii. 24, 38.

† Epiphanius' words are, "οὗτος ἐστὶν ἀληθῶς ἀνοιγῶν μητρὶν μητρός."

With these two dogmas the demands of the Roman hierarchy (which sought especially to establish, through Mary's example, the sanctity of celibacy among its clergy,) seemed for the time to be met. Farther ideas of Mary's peculiar sanctity were broached by scholastic writers who had breathed only the atmosphere of monasteries and convents; but the end sought was sufficiently secured, since the extremes on both sides were reconciled to, if not satisfied with, the declaration that Mary was separated to the honors of *Perpetual Virginity* and of *Divine Maternity*. A different age, however, was approaching; one which was to break up the lethargy that had settled down upon the human mind throughout Western Europe; an age which gave an impulse to both classes of opinions in the Church, leading the one to new and extravagant claims for the Roman hierarchy and for Mary, its patron saint, and driving the other to a dissent which finally ended in separation under the Reformation. That age was that of the Crusades; which remarkable expeditions into the land where the religion of Christ had its original home, if they had no other merit, accomplished this one important end. As the late war of England and France with Russia has turned the attention of Western Christians to the Oriental Church, and has brought out the fact that a body of professed followers of Christ—by the side of which the whole Roman Church in Europe is a handful—still cluster around the birth place and burial place of Christ, and spread out thence over all Asia, half of Europe and half of Africa, and as even American Christians are learning new ideas of primitive Christian doctrine and practice from this Church in the East, so was it precisely with thinking and praying men in the Roman Church during the Crusades. The field of independent thought was widened, and the ground for independent action became more settled, and the extremes of formal and of spiritual Christianity were driven to the utmost limit of possible departure from each other. Then new claims for Mary's sanctity were arbitrarily fixed by the Church; and then, too, such an array of Scriptural argument in dissent from the Church's dogmatism was called forth as never before had been awakened.

It is worthy of passing notice that the field on which the opposition to the dominant party in the Church was rallied, and where it maintained its stand, was somewhat changed. In the early controversies about Mary, the opposition had generally its centre in Northern Italy, Milan being the chief stronghold of dissent. Gradually, however, the party arrayed against the growing absolute sway of the Roman See passed over to the North of the Alps;* and during the ages

* The controversy carried on by the dissenting party in France and Northern Italy with the See of Rome as to *other* matters, during the long period in which dispute about Mary was at rest, is intimately associated with, and illustrative of, the particular point now under consideration.—Charlemagne, about A. D. 790, prompted by the liberal spirit which made him such a friend to Haroun el-Rashid, the Solomon of Arabian and Mohammedan culture, and which also led to an affiliation of the Gallican with the Greek Church—Charlemagne ordered the French clergy to give the people the word of God in their vernacular; and he opposed and denounced the worship of images ordered by the Church of Rome. In this latter stand Claudius, Archbishop of Turin, took ground with him, about A. D. 825; and an extract from his “Apology” for his opposition to image-worshippers is an interesting illustration of the style of attack on a whole class of errors at that day: “Dicunt isti, contra quos Dei ecclesiam defendendam suscepimus:—“Non putamus imagini, quam adoramus, aliquid inesse divinum. Sed tantum modo pro honore ejus cujus effigies est, tali eam veneratione adoremus.” Cui respondeo, quia, si Sanctorum imagines hi qui daemonum cultum reliquerunt venerantur, non idola reliquerunt, sed nomina mutaverunt. Si omne ligne ependit,—crucio factum volunt adorare, pro eo quod Christus in cruce padorentur adorentur ergo puellae Virgines, quia virgo peperit Christum; scheme et praesepia, quia mox natus in praesepio est reclinatus; adorentur et veteres panui, quia continuo cum natus est panuis veteribus est involutus, etc.” “These persons, against whom we contended that the Church of God should be defended, say: “We do not suppose that there is anything divine in the image which we worship; but only for the honor of him whose likeness it is, do we worship it with such veneration.” To which I reply that, if those who have abandoned the worship of demons venerate the images of saints, they have not abandoned their idols, but have changed their names. If men are disposed to adore every piece of wood made into the form of a cross, for the reason that Christ hung on a cross, then young girls, virgins, may be adored because a virgin bore Christ.—Mangers, also, may be adored, because, again being born, he was laid in a manger. Old clothes, too, may be adored, because, yet again, when he was born he was wrapped in old clothes.” Agobard, Archbishop of Lyons, in the same age, argues from many a Scripture precedent against the worship of images and saints, Mary among the rest; referring, as proof, to Hezekiah’s breaking in pieces the brazen serpent when the Israelites began to worship it; (2 Kings 18; 4,) to Jeremiah’s malediction, “Cursed is the man that trusteth in man;” (Jer. 17; 5,) to Christ’s woe pronounced on the Pharisees who built the sepulchres of the prophets, (Matt. 23; 29, 30,) and to Paul’s appeal to the Galatians; “O, insensati; quis vos fascinat!” (Gal. 3; 1.) He concludes: “Hectamus genu in nomine solius

of the Crusades it had a firm seat there. Men whom the Church was anxious to conciliate by promotion, and whom she dared not omit to canonize after death, wrote and spoke against her dogmas with a boldness and a power that in this age we can hardly appreciate.

The *third dogma* of the Roman Church as to Mary was her "*Freedom from actual sin.*"

In very early times the impression had been that, as John the Baptist was declared to be "filled with the Holy Ghost from his mother's womb," so Mary was thus distinguished, though no record of it is given in the New Testament. The expression, "*Sanctificata in utero matris,*" was applied by writers of the Roman Church to her. This declaration as to John, however, manifestly means only that he was from infancy born of the Holy Spirit, and specially under His influence, just as Christians now are born of and filled with the Spirit; for Christ alone is without sin. As applied to Mary, however, the prevailing idea in the Greek or Oriental Church was so general, that it formed a prominent part of the teaching of the monks, from whom Mohammed learned his views of the New Testament, and Mary's freedom from sin enters frequently into the Koran.* It was

Jesu, quod est super omne nomen; ne si alteri hunc honorem tribuimus, alieni judicemur a Deo, et dimittamur secundum desideria cordis nostri ire in adinventionibus nostris!" "Let us bow the knee in the name of Jesus alone, which is above every name; lest, if we give this honor to another, we be judged as aliens by God, and we be left according to the desires of our own hearts to go after our own inventions;" the word of God being the Archbishop's entire source of argument. To intelligent minds in the earliest times it was clear that, practically, Romanism was but a compromise with heathenism, leaving the people, as Ireland now shows, in all their former ignorance and superstition; and to such minds it was apparent that the admission of any one error of Romanism brought along a whole train with it.

*The admissions of Mohammed, who wrote in the seventh century his pretended revelation called the Koran, are not without their value as *history*, in reference to the views entertained in his day of the sanctity of Mary. It should always be remembered, in reading the Koran, that Mohammed contends for the strict *unity* of the Deity, admitting the miraculous claims of Jesus as the greatest among the prophets, and only denying His divinity. In his third chapter, or second revelation, he represents God as saying to the father of Mary, "I have called her *MARY*, and I commend her to thy protection, and also her issue, against Satan driven away with stones. Therefore the Lord accepted her with a gracious acceptance, and caused her to bear an excellent offspring." A tradition of

natural, therefore, that the Latin expression, "Sanctificata in utero," used in a general sense evidently by the earliest Roman Fathers, should be made by designing men to mean that Mary was sinless. It required, however, the extravagance of adoration for Mary, introduced by the Crusaders, to ripen into a dogma of the Church this advanced grade of sanctity attributed to Mary. It was at the Council of Trent, in the sixteenth century, that the doctrine of Mary's *freedom from actual sin* was decided and promulgated. We find it soon acknowledged by those eminent men, even, who opposed the doctrine which it has been reserved for the nineteenth century to announce as finally established, namely, the doctrine of the Immaculate Conception. It is this latter declaration of faith on which the Roman Church cannot be one, that has struck a death blow to the very pretence of Catholicity in that Church; and to what must this most opposed dogma lead, when we recall the fact that the discussions of the middle ages, and the extravagance of dogmatism then shown by the Roman See, led indirectly to the Reformation!

In the nineteenth century, at the occurrence of the Christmas festivities of December, 1854, the *fourth* dogma of the Roman Church as to Mary's sanctity—the *Immaculate Conception*—was promulgated by Pope Pius IX. This expression involves the idea that, in addition to being free from actual sin, she had no original sinful disposition; her nature before birth, even at conception, was immaculate, without sinful taint. This idea, the last that can be

Mohammed is handed down by his commentators based on this expression, that every person coming into the world is touched by the devil, except Mary and her Son, who were guilty of no sin; the driving away Satan by hurling stones where they suppose him to lurk, (as about the tomb of a wicked sheikh) being a custom to this day. Again, in his fifth chapter, or fourth revelation, Mohammed writes, "Christ, the Son of Mary, is no more than an apostle; other apostles have preceded him, and his mother was a woman of veracity; they both ate food," on which last expression the commentator says, "Never pretending to partake of the Divine nature, or to be the mother of God;" being subject to the same necessities and infirmities as the rest of mankind, and, therefore, no gods." In his sixty-sixth chapter, mentioning two of the four women whom he is said to have regarded perfect, Mohammed writes of Mary, "who preserved her chastity, (viginity,) and into whose womb we breathed of our spirit."

broached as to Mary's sanctity, was conceived, as already intimated, among other extravagancies of the Crusaders. The pilgrims, always men of enthusiastic temperament, who accompanied the crusading army, and even the bold, stern knight, came back imbued with the spirit of the wildest fictions. They reported legends of Mary which they had heard from the Oriental Christians, to whom the traditions of Palestine were as familiar as those of our land to us. In expressions, amounting almost to blasphemy, half crazed bards wrought these legends into verse, and wandering troubadours sang them in many a land and tongue through Western Europe. Mary was even pictured as the betrothed of the ever-living God, and He, the Eternal Supreme, was represented as singing to her amorous ditties. The popular mind, and especially the spirit of the cloistered monks, in that age, was ready for any doctrine as to "our lady." But without a dogma the hierarchy was strong enough, and there were men in every department of the Church who would have followed Luther's course, if pushed to an extreme in this matter of faith. Then sober and good men began to wake up to the inroads of the enemy, and to arouse themselves to stay the tide of superstition, which seemed to threaten to make the Word of God of none effect through tradition. Among them was the good St. Bernard, of Alpine notoriety, of whom Luther said afterwards, saint of the Roman Church though he was, "If there has ever been a pious monk, who feared God, Bernard was one."

Even Bernard admitted the doctrine of Mary's sinlessness. After arguing that we need Christ as a Mediator, because only through the human can we approach the Divine Being, and hence that in approaching Christ as divine, we need one who is purely human as Mary, he writes, "Pura siquidem humanitas in Maria, non modo pura ab omni contaminatione, sed et pura singularitate naturae." "In Mary, indeed, humanity is pure; pure not only from contamination, but also from her having a single nature." But of the festival of the Immaculate Conception of Mary, established at Laon in 1140, Bernard expressed his surprise

at the introduction of a "celebration which the rites of the Church are ignorant of, which reason disapproves, and which ancient tradition does not commend. The first and last reasons are one, and he triumphantly asks, "Nunquid patribus doctiores aut devotiores sumus?" "Are we more learned or devout than the Fathers?" As to his second suggestion, that *reason* disapproves the doctrine, it is manifest that if Mary must be regarded untainted by sin inherited by her parents, in order to have been the mother of a holy child, then *her* parents must have had the same exemption, and so back to the first of the line, otherwise Mary's sinlessness is no more miraculous than that of Christ. Proceeding then to the *Scripture* argument, Bernard refers to Jeremiah (Jer. 1: 5,) and to John the Baptist, (Luke—1: 41,) as sanctified from the womb, and concludes his extended argument thus:

"Etsi quibus, vel paucis filiorum hominum datum est cum sanctitate nasci, non tamen et concipi; ut uni sane servaretur sancti prærogativa conceptus, qui omnes sanctificaret," &c. "Although to some, or a few of the sons of men, it has been given to be born with sanctity, yet it has not been given them to be *conceived* so, in order that to one should specially be reserved the prerogative of sacred conception, to Him who sanctifies all."

At greater length, and with closer logic, and especially with a reverence for Scripture which is instructive, even at our day, Thomas a Quinas, a most eminent writer of the Roman Church in the thirteenth century, argued against this doctrine:

"As to the sanctification of the blessed virgin," he writes, "that indeed she was sanctified in the womb, (*sanctificata in utero*,) nothing is related in the Canonical Scriptures, (*in Scriptura Canonica*,) which does not even make mention of her nativity. * * * * The sanctification of the virgin cannot be understood to have preceded her animation, for a double reason. First, indeed, because sanctification, of which we speak, is nothing else than a purging away (*emundatio*) of original sin. But blame (*culpa*) is not to be purged away except by grace, the subject of which is a rational creature alone. And, therefore, before the infusion of her rational soul, the blessed virgin was not sanctified. Secondly, because since a rational soul alone is susceptible of blame, before the infusion of the rational soul the child conceived is not obnoxious to blame. And so in any manner whatsoever the virgin should have been sanctified before animation, she would have never incurred the stain of original fault, and so would not have needed the redemption and salvation which is through Christ. But this is inconsistent, that Christ should not

be the Saviour of all men. If the contagion of original sin had never left its stain on the soul of the blessed virgin, this would derogate from the dignity of Christ, according to which He is the universal Saviour of all."

* * * * "We must simply say that the blessed virgin committed no actual sin, neither mortal nor venial (*quod beata virgo nulum actuale peccatum, commisit, nec mortale, nec veniale*, so that in her was fulfilled what is said in Cant. 4: 7, "Thou art all fair, my love; there is no spot in thee."

We almost can imagine, as we read such language, that it is a Protestant opposer of our day who is writing against the dogma now announced at Rome, and not a canonized Father of the Roman Church, living in the very midnight of the dark ages.

We turn a moment to look at the argument presented in the same age, by the number who, without the direct authority of the Church, observed the festival of the "Immaculate Conception," and who defended the doctrine then broached. Gersorius, an eminent member of the Roman hierarchy at that day, in a sermon pronounced A. D. 1401 on the Conception of Mary, gives the following statement of the *ground* on which the doctrine is based :

"It is that the Holy Spirit, in later times, reveals, from time to time, to the Church, or to later teachers, certain principles or expositions of Sacred Scripture which he did not reveal to their predecessors. Thus Moses knew more than Abraham, the Prophets more than Moses; the Apostles more than the Prophets, and Doctors have added many truths since the Apostles. By this means we are able to declare this truth, that the *blessed Mary was not conceived in original sin*, (*S. Mariam non fuisse conceptam in peccato originali*,) to be among those truths which are newly revealed or declared."

Thus far no authoritative decision of a Council acted upon this question which individuals had discussed, and single universities had decided. Three-fourths of a century later, the Pope in favor of the doctrine dared not declare it. In 1439, the Council of Basle decided to define and declare the doctrine. In doing this, however, they state very candidly that there are two opposite views maintained in the Church, and that their decision is the result of discussion—"coram hæsancta synodo"—in the presence of this sacred synod,—implying that it was not authoritative for the the Church. When again, in 1477, Sixtus IV., a Franciscan, wished to silence the Dominicans, who had ever stood

out against the doctrine of the Immaculate Conception, he dared not authoritatively denounce their doctrine; but in his Bull issued in that year, he denounces as worthy of excommunication, those who anathematize their brethren who believe in the doctrine of the Immaculate Conception, and declares worthy of the same excommunication, those who charge as heretics the holders of the opposite opinion, (that Mary was conceived in original sin,) adding as his reason for this double decision, “cum nondum sit a Rom. Ecclesia et Apostolica sede decisum,” “since not as yet has it been decided by the Roman Church and the Apostolic chair.”

We need not follow this history farther, except to add the ingenious if not liberal effort of the moderate in the Church to hold an even balance between the two parties; to make both appear one in spite of their different views; and to preserve the Church a *unit*,—still the *Catholic Church*.

“The authority of the Church,” said such, “is greater than the authority of any saint, (*saltem post canonicos Scriptores*, at least after the canonical writers, for the Church has determined that the festival of the Conception shall be generally celebrated through its entire body; therefore her Conception was sacred; (*sancta*;) and by consequence she was (*peccato immaculata*) untainted by sin, therefore without original sin. Neither on this ground is the divine Bernhard to be blamed, nor St. Thomas, St. Bonaventura and other Doctors, who, with great moderation, held the opposite opinion, since, in their time, this was proper, as no determination of the Apostolic chair had been made.”

We come, then, finally to the decision of the present day. Two papers put forth as manifestoes of the opposite views in the Roman Church, which prevail now as they did in the middle ages, and in the days of Charlemagne, will present sufficiently for our purpose the palpable fact that her claim to *Catholicity* no longer can be made before the intelligent world. Before the decision of December, 1854, that Mary was immaculate in her conception, it was a matter of *opinion*, and those that differed might be one; but now it is an article of *faith*, ever true, and from which there can be no dissent. The Church of Rome has thus changed both her *doctrine* and her *policy*, taking a position to which men in the nineteenth century will not submit, unless this age is more degenerate than the age of the Crusades.

Shortly before the announcement of the new dogma a

pamphlet was issued in several different languages, from the press of the Propaganda, at Rome, representing of course the views of Pope Pius IX and his immediate counsellors, entitled "Reflections regarding the expected dogmatic definition of the Immaculate Conception of the Most Blessed Virgin, by Professor Francis Costa." The *nature* of the dogma about to be promulgated is stated to be, not simply her preservation from actual sin after birth—of which John the Baptist is cited as an example,—but her exemption from the possibility of sinning, from her possessing a nature before birth that had not a sinful tendency. The *ground* on which the Church is now able to assert the dogma is thus stated :

"All articles of faith, properly so called, are certain grand and primary truths revealed by God, comprising many other truths which are contained in them, as a germ, and even an entire plant, is contained in a seed.—Thence it arises that the more these great truths are meditated upon the more fruitful they are discovered to be of important consequences, which consequences in the first instance might scarcely, or not at all, appear to some persons. And thus it is that the Church, who is the invincible guardian and infallible interpreter of Divine Revelation, because she is always assisted by the Holy Ghost, declares as dogmas of the Catholic faith, according to the various circumstances of times, persons and places, those truths which are contained in the deposit of the Divine Revelation."

This principle the writer illustrates by reference to each of the successive dogmas of the Church as to Mary, which have been mentioned ; namely : the Perpetual Virginity affirmed in the fourth century ; the Divine Maternity in the fifth century, and the Immunity from Actual Sin in the sixteenth century. The dogma about, in the nineteenth century, to be affirmed, is then discussed as heretofore taught by doctors of the Roman Church ; while, strange to say, the dissenting fathers are not mentioned, nor is one sentence of the New Testament cited as teaching the doctrine in question, although its Divine Revelation is so fully allowed to be the authoritative word of God, of which the Church is but the interpreter.

About the same time with the appearance of this paper at Rome, a letter dated August 13th, 1854, and signed by the eminent Abbe Laborde, was published at Paris in French, presenting the opposite view. The letter is addressed to the Pope, and is an earnest appeal to him, beseeching him to pause before determining to decide a question which none of

his "predecessors, nor any Synod has dared to define."—The Abbe urges, *first*, that the New Testament is the authoritative teacher of truth, and quotes Tertullian's words: "We have, then, for the authors of our faith the Apostles of our Lord." Having thus established the authority to be referred to, he quotes Paul's statement that "all have sinned" since Adam's day, and that "Christ died for all;" and concludes, therefore, "*she* was not good, she was not righteous, the Blessed Virgin, for whom Christ died." Not satisfied with his own interpretation of Paul's words, the Abbe cites the words of Augustine, (which have been quoted above,) giving this as his interpretation of the apostle's statement, and of its necessary application to Mary.

On the 8th of December, in full assembled "Ecumenical" council, Pius IX announced as an authoritative dogma of the Holy Catholic Church, from which hereafter it is heresy to dissent, the Immaculate Conception of Mary. The Abbe Laborde was not there. He had gone in advance to Rome, following up his letter. He had sought the ear of his Holiness and of his Council, but failed to gain a hearing. Persisting, he was arrested as fractious and an agitator. Confined closely for a time, and still remaining as one moved by the Spirit of God to do his mission, he was by force carried out of the city, escorted by an armed police to the port of Rome, and was sent from the country before the eventful 8th of December arrived. Had he not been forced away, he might have acted as did his Parisian brother, John Verus, who, on the festival of the Conception held December 8th, 1496, at Dieppe, broke in on the solemnities of the occasion with the cry—"Castissima Dei genetrix non fuit preservata ab-originali peccato, sed post contractum mox purgata et mundata a Deo." "The most chaste mother of God was not preserved from original sin; but after having contracted it, she was cleansed and made free from it by God."—The Abbe Laborde was not allowed thus to break in upon the solemnity of St. Peter's, December 8th, 1854. His spirit, however, lives, after five short years, still in the Parisian priesthood. It prompted the blow of the dagger which a few weeks ago was struck by a priest's hand at the heart of

the Archbishop of Paris. It will be yet the sharp, two-edged sword of the Spirit of God, piercing the soul of many a one in the Roman Church, and discerning both its thoughts and its intents. The opinions and the purposes of men in the Roman Church can no more be one. It certainly is *no more Holy*; it is no more even *Catholic*.

ART. V.—THORNWELL ON INSPIRATION.

The arguments of Romanists from the Infallibility of the Church and the Testimony of the Fathers in behalf of the Apocrypha, discussed and refuted. By JAMES H. THORNWELL, Professor of Sacred Literature and the Evidences of Christianity in the South Carolina College. New York: Leavitt, Trow & Co.

WE have learned, from what we suppose to be credible authority, that Dr. Thornwell is the son of a poor and widowed mother. He now holds, by common consent, the first place among the Presbyterian Ministers of South Carolina, if not in the Southern States. To have risen from the position of a poor and obscure youth to the first place among such a class of men as the Presbyterian Ministers of South Carolina, is indisputable proof of extraordinary parts.

If it be asked “wherein his great strength lieth?” the unanimous answer of his friends and admirers would be, in the rigidly logical structure of his mind, and the extent and accuracy of his acquirements.

In our examination of the work which stands at the head of this article, it will appear that we dissent from the common opinion as to his very extraordinary logical powers. The title-page of the work would have been more to our taste, and, what is more important, to Solomon’s,* had the word “refuted” been omitted.

*Prov. 27 : 2.

Great injustice is sometimes done to an author by giving but few quotations, and those few from the least important parts of his work, and upon which he has, therefore, bestowed least labor. *Crimine ab uno disce omnes* is a rule by which almost any author may be assigned to almost any class that may suit the caprice of the reviewer. Even if he do not go so far as to be guilty of garbling, he may find inadvertences in almost any book sufficient to brand the author as a sophist or a driveller, if these be presented alone. It would be very unfair to present the spots on the sun as specimens from which those who had never seen him should judge of his disk.

We shall make but few quotations from Dr. Thornwell's Discussion, because a large portion of it is personal, and not at all connected with the chief subject. But what we do make, shall be such as self-evidently contain the gist of the whole discussion.

On page 39, he gives the following quotations from the Letters of Dr. Lynch in favor of the inspiration of the Apocrypha:

* "Now, reverend sir, there may be many ways of seeking to ascertain the fact of the inspiration of any writer or writers. They may, however, be *all* reduced to the *four* following methods:

'1. Is every man, no matter what be his condition, to investigate by his own labor and research, and duly examine the arguments that have been or can be alleged for and against the several books which, it is asserted, are inspired; and, on the strength of that examination, to decide for himself with absolute certainty, what books are and what are not inspired?

'2. Is every individual to receive books as inspired, or to reject them as uninspired, according to the decision of persons he esteems duly qualified by erudition and sound judgment to determine the question accurately?

'3. Must he learn the inspiration of the Scriptures from some individual, whom God commissioned to announce this fact to the world?

'4. Must he learn it from a body of individuals, to whom, in their collective capacity, God has given authority to make an unerring decision on the subject? * * * *

To some one of these four methods *every* plan of proving the inspiration of the Scriptures can be reduced."

On this Dr. Thornwell says, p. 40, "In this species of argument which you have thought proper to adopt, the validity of the reasoning depends on two circumstances: 1st. All the possible suppositions which can be conceived to be true must actually be made; and 2d. Every one must be legitimately shown to be false but the one which is embraced in the conclusion. * * * *

* All the quotations we have made from Dr. Lynch are extracted from Dr. Thornwell's "Arguments."

Now, sir, the first question which arises upon a critical review of your argument is: Do your *four* schemes completely *exhaust* the subject? Are these the *only conceivable* plans by which the inspiration of the Scriptures could be satisfactorily established?" p. 41. "Without pretending that I am capable of specifying all the methods by which God might authenticate his own revelation, I can at least conceive of *one*, in addition to those enumerated by you, which might have been adopted, which may therefore possibly be true, and which, until you have shown it to be false, must hold your triumphant conclusion in abeyance. It is *possible* that God himself, by his Eternal Spirit, may condescend to be the teacher of men, and enlighten their understandings to perceive in the Scriptures themselves infallible marks of their divine original."

We shall not presume to decide whether Dr. Thornwell thus evades the question at issue by design, or misses it by inadvertency. But he certainly does not touch the true issue. Upon a subject so momentous as the manner of ascertaining the inspiration of the Scriptures, so that we may be able "to give an answer to every one that asketh us a reason of the hope that is in us," there should have been neither designed evasion nor negligent inadvertency.

The question is not, in how many ways *God* could communicate the fact to us that the Scriptures are inspired. He might send an angel to testify the fact to each individual. He might certify us of the fact by a voice from heaven. Or he might inspire every man in such manner that he should distinguish the truly inspired from the spurious, with the same infallible certainty with which we distinguish light from darkness. The question is not, in how many ways, nor in what particular way, God might certify us of the fact; but in what manner are we, constituted and situated as we are, to learn it by the use of the faculties which God has bestowed upon us? For aught Dr. Thornwell has told us, we have absolutely nothing to do but to await the divine inspiration.

We appeal to the reader whether this is at all of the nature of a direction to an honest and earnest enquirer after the fact. He asks, how am I to test the alleged fact of the inspiration of the Scriptures? He is told that "God condescends to be the teacher of men" in the matter.* But is

* Although he has not told us in plain language whether he is discussing a mere hypothetical method simply to confound Dr. Lynch, or the real one

this supernatural enlightenment given as an *assistance* when one is honestly and earnestly using his own faculties to test the fact? We suppose not: for we are not told how we are to use those faculties, or whether we are to use them at all; but we think the reverse is clearly indicated: for if God thus inspires us "to perceive in the Scriptures themselves the infallible marks of their divine original," all attempts to procure other evidence is impertinence—we think something worse.

Is it to be obtained in answer to prayer? Dr. Thornwell has not told us so. We ask, what must *we* do? and he tells us what *God* does, or at least might do, but does not tell us whether it is or is not done in conjunction with, or in answer to, any act of ours.

But is it true that "God enlightens our understandings to perceive in the Scriptures themselves infallible marks of their divine original?" Is any man living enlightened to such a degree as to be able to look at any passage or book, and perceive in it, independently of all other sources of evidence, infallible marks of its divine original, or, for want of such marks, to pronounce with infallible certainty that it is spurious? We have never heard such enlightenment claimed. We do not believe that Dr. Thornwell himself would claim it, when put into this tangible, unequivocal form. This would be plenary inspiration, as truly as ever the apostles or prophets possessed. For ourselves, we doubt the inspiration of 1 John, 5 : 7. But it is not because we perceive in the verses preceding and following it infallible marks of inspiration, and a want of them in this. We suspect it to be an interpolation, on the same ground which would raise suspicion against a passage in Cæsar, Cicero, or in any other work.

for the instruction of the enquirer, yet that he believes it to be the true method, we think is indicated in the following quotation:—"That you should so entirely have overlooked this hypothesis is a little singular, since it is distinctly stated in the very chapter of the Westminster Confession to which you have alluded." We cannot believe that he would trifle with so grave a subject by discussing a mere hypothesis, and entirely omitting what he believes to be the true theory.

Were this statement true, it would preclude the possibility of dispute concerning single passages or whole books, among those favored with the illumination. It is well known that the passage above referred to is not the only one which is contained in some of the ancient Mss., and omitted from others. We put it to every candid reader to say whether the Holy Spirit has enlightened his understanding to such a degree that he can take up these "various readings," and, without any assistance from criticism, discern infallibly between the truly inspired and the spurious? Would Dr. Thornwell himself pretend to such discernment? We believe and hope he would not. If not, then, although it is certainly *possible* for God thus to enlighten us, yet our experience teaches us that he does not deal with us thus; and it is very idle to discuss in lofty language what he *could do*.

But we have yet another objection to Dr. Thornwell's position. He has not told us to whom this wonderful light is given. And the expression "teacher of men" might lead us to suppose that he believes all men to be thus infallibly directed. But, from our knowledge of his theology, we think it would be great injustice to attribute such an opinion to him. We do not suppose he believes that the Holy Spirit operates in the unregenerate further than to "reprove them of sin, of righteousness, and of judgment." Now, suppose an unconverted person comes to us, saying that he is sincerely desirous to know whether the Bible is an inspired book or not; and he wishes to know how he may test the fact. If we tell him that regenerate persons enjoy supernatural teaching such as leaves no possibility of doubt, such as leads them infallibly to the knowledge of the fact, he would reply: "What is that to me? I have no such light. And you tell me I cannot have it until I become a Christian—that I can become a Christian only by implicitly following the directions of the Bible, and that in order thus to follow its teachings I must believe it to be the word of God. The end at which I am aiming is indispensable as the very first step in the process by which it is to be attained. Is there no means by which one may satisfy his mind that the Bible is the word of God, while he is unregenerated?" Dr. Thornwell's theory

compels us either to answer unequivocally "no," or to admit what we do not think he would admit, that all alike, converted and unconverted, have, or may have, the infallible teaching of the Holy Spirit. But he has not intimated in what way this is to be obtained, whether in answer to prayer, or whether we are simply to wait for it, as did some of the hermits of whom we read in the early ages of Christianity.

The momentous question which Dr. Thornwell should have discussed with the utmost clearness and candor is, how may a sincere enquirer, constituted and situated as men are, use the faculties which God has given him, to test the truth or falsehood of the proposition that the Bible is the word of God? Instead of earnestly grappling with this question, he tells us what *God* could do, and clearly indicates that he does it. Whether this was done designedly or inadvertently we shall not take on ourselves to decide. We simply say, it leaves the question untouched. Again, it is not true. At least we have never met with any one who professed to have such a degree of illumination. Yet again, if true, it would be totally unavailing except for regenerated persons. These are serious objections to the position.

But he, with seeming, and we believe with real unconsciousness, blends and confounds this position with another which is equally distinct from it, and from the true issue.—He says, p. 41 :

" 'The heavens,' we are told, 'declare the glory of God, and the firmament sheweth his handi-work. For the invisible things of him from the creation of the world are clearly seen ; being understood by the things that are made, even his eternal power and Godhead.' If the material workmanship of God bears such clear and decisive traces of its divine and eternal Author as to leave the atheist and idolater without excuse, who shall say that the *Word* which he has exalted above every other manifestation of his name, may not proclaim, with greater power and deeper emphasis, that it is indeed the law of his mouth? Who shall say that the composition of the Holy Spirit in the Scriptures may not be distinguished by a majesty, grandeur and supernatural elevation, which are suited to impress the reader with an irresistible conviction* that these venerable documents are the true and faithful sayings of God? * * Jehovah has left the outward universe to speak for itself. Sun, moon and (p. 42,) stars, in their appointed orbits, proclaim an eternal Creator, and require no body of men, 'of individuals in their collective capacity,' to interpret their voice, or to teach the world that 'the hand that made them is divine.' Why may not the Scriptures, brighter and more glorious than the

sun, be left in the same way, as they run their appointed course, to testify to all their 'source was the bosom of God, and their voice the harmony of the world?' * * * * It is then a possible supposition that the word of God may be its own witness; that the sacred pages may themselves contain infallible evidence of their heavenly origin."

He has, without giving us any notice, and, we believe, unconsciously, glided from the subject of the instruction of the Holy Spirit, and tells us that, like the outward universe, the Scriptures are their own witness. He is here informing us *where* and *what* the evidence is. He says it is *in* the Scriptures, and *consists* of a majesty, grandeur and supernatural elevation. But does not every one perceive that it is one thing to point out the *where* and the *what* of the evidence, and quite another to point out the manner of attaining it? Take the case of the sun, of which he speaks. Several persons, we will suppose, are in a cave. The question arises whether the sun is bright. Several methods of testing the truth or falsehood of the proposition are proposed; as, that some one or more be appointed to examine the matter and report—that they shall examine the work of some learned man on the subject, and that each shall go and look for himself. In the midst of this discussion, one rises, "with a self-sufficiency of understanding which never betrayed itself in such illustrious men as Bacon, Newton, Locke, or Boyle," and gravely announces that the sun is his own witness, that the evidence of his brightness is upon his own disk. If they were merely practicing the art of wrangling, this might be applauded as a clever evasion. But if they were seriously discussing the subject for the purpose of arriving at the truth, some one would very probably reply: 'Sir, you have only dogmatically assumed the truth of the proposition which was the original topic of discussion. But this main question, whose truth you have assumed, has, for the present, given way to the subsidiary one as to the proper method of testing the main question. You have told us where and what the evidence is, but you have *not* told us whether each must exercise his own eyes upon the evidence which, you say, exists, or a committee should be appointed to make the examination for us, or whether we must learn the existence and weight of the evidence which you allege to exist from books. By

which of these, or by what other method, are we to ascertain the existence of the evidence of which you speak?' If he now changes his position, and assures them that God, by his Eternal Spirit, may become the teacher of men on this subject, they will reply, yes, he may; but he has not done so with any of us. Is there not some mode by which we may test the matter by using the faculties which we have? Or if we have no faculties adapted to the investigation, but are wholly dependent on the teaching of the Holy Spirit, we would know how this teaching is to be had, whether in answer to prayer, or by bringing the mind into a state of perfect quiescence, and thus awaiting the divine influence! Or are we simply to go on with the affairs of life, giving ourselves no concern about the matter, until the Spirit teaches us of his own accord and in his own time? And should he never thus teach us, are we to remain in perpetual uncertainty whether the sun is bright or not?

If instead of giving a plain, direct answer to any of these questions, either telling them what to do, to examine the evidence which he alleges to exist, by the exercise of their own faculties, or to rely upon others, or to examine the books which have been written on the sun, or to combine these several methods as far as they had opportunity,—or else, that they have no faculties at all adapted to such investigations, and must therefore await the teaching of the Holy Spirit, which is to be sought by prayer, or passively waited for,—if, instead of any of these answers, he should, with "words of learned length and thundering sound," create the impression that *he* was a man of extraordinary profundity, he would occupy precisely the position in which Dr. Thornwell stands in this discussion. We do not remember ever to have seen a more decided instance of "darkening counsel by words without knowledge."

Having pointed out what we think to be the egregious blunders of Dr. Thornwell, we shall offer some remarks of our own on the subject. As to the internal evidence, the Presbyterian Confession of Faith says:

"The heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole, (which

is to give all glory to God,) the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the word of God." And it continues :—"Yet, notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the word in our hearts." Chap. 1: sec. 5.

Dr. Thornwell takes a much narrower view than even this. "The majesty of the style" corresponds with his "majesty, grandeur and supernatural elevation," three repetitions, according to his custom, of the same idea. The other particulars of the internal evidence he totally ignores. He stands, so far as we know, entirely alone in this position : for although we know of no writer on the evidences of Christianity who takes precisely the same ground as the Confession of Faith,* the others all greatly extend the basis, whereas Dr. Thornwell greatly contracts it. Bishop Butler says :—"The general evidence of religion is complex and various. It consists of a long series of things, one preparatory to and confirming another, from the very beginning of the world to the present time." Serm., p. 269. The same idea in substance is expressed by Isaac Taylor, whose singular combination of boldness and caution, originality and erudition, renders him one of the safest as well as one of the most instructive writers of the age. "It is thus, too, that

* Dr. Alexander, after observing that Dr. Chalmers improperly regards the internal evidence as unsatisfactory, &c., says :—"Another popular writer (Soame Jenyns,) has gone to the other extreme, and seems to set little value on the external evidences of Christianity, while he exhibits the internal in a light so strong that his argument assumes the appearance of a demonstration." *Ev. Chry.*, p. 187.

We do not agree with Dr. Alexander that he "sets little value on the external evidences." Jenyns says—p. 5 :—"I mean not here to depreciate the proofs arising from either prophecies or miracles." p. 6 :—"Prophecies are permanent miracles, whose authority is sufficiently confirmed by their completion, and are therefore solid proofs of the supernatural origin of a religion whose truth they were intended to testify." p. 7 :—"To prove the truth of the Christian religion, I prefer, however, to begin by showing the internal marks of divinity which are stamped upon it, because on this the credibility of the prophecies and miracles in a great measure depends."

He here gives distinct notice that he is not going to exhibit a complete view of the evidences, and tells us why he confines himself to a particular branch. He does not leave us to suppose that he is defending the whole fortification when he is occupying a single fort, or only a salient angle.

the truth of Christianity may, with strict propriety, be said to be *demonstrated*: inasmuch as the assumption of its truth is the only means of reconciling a vast number of independent facts, which facts rest on evidence that is not to be disputed." Elements of Thought, p.p. 77—8.

While all writers on the Evidences of Christianity, whatever creeds they may have professed, have practically considered the doctrine of the Confession of Faith as only a part of the truth, and have without hesitation overstepped the boundaries there laid down, and have sought, and not in vain, the evidences in that "long series of things," among that "vast number of independent facts," in which the "complex and various evidence" exists, Dr. Thornwell has been content with a mere fragment of that which all others have considered as but a part of the truth. We think it is much to be regretted that one who is regarded by many as one of the ablest champions of the Protestant faith, should thus abandon those strongholds in which Protestants have triumphantly defended themselves both against Romanists and Infidels, and with an overweening self-confidence stake the whole, so far as he was concerned, on one of the weakest points of evidence, if it can be considered a point of evidence at all. Such conduct in literal warfare would be called foolhardiness, and would certainly subject the daring spirit to be cashiered.

We will present a brief statement of what we consider some of the stronger points of the evidences of Christianity, both internal and external.

1. It represents God as a Being infinite in all his perfections. An experiment of four thousand years proved the human mind incapable of originating such an idea. Yet as soon as it is announced as the character of the Lord, the human mind instinctively responds:—"The Lord, he is God; the Lord, he is God." Every one knows that there is a vast difference between the capacity of judging of the truth and fitness of a thing, and that of originating it. Hundreds take a thorough mathematical course, and "understand what they read," who would never have been Euclids. Although "The world by wisdom knew not God," yet very

little wisdom is required to perceive that his character as set forth in the Bible is his true and proper character. And when it is known that the men who so clearly set forth this character were, for the most part, "ignorant and unlearned men," while men of the greatest intellect failed to attain it, no very profound logical power is requisite to draw the conclusion that "God hath chosen the foolish things of the world to confound the wise."

2. A second point of internal evidence is the exact picture of the moral character of the human race, and the account of the origin of that character, given in the Scriptures, and nowhere else. Fragments of that character were indeed presented by those who had no assistance from revelation. They knew enough, indeed, to see the vast chasm in human nature between the conscience and the conduct. But none of them ever gave an adequate description of the depth of that depravity. And as to its origin, little more than myth and poetical fiction was ever attempted. In the Scriptures the moral character is reflected as the natural face in a mirror, and consciousness attests the correctness of the likeness; and there alone do we find a rational account of the origin of this condition of the race. We will here transcribe a few beautiful passages of Pascal:*

"The greatness and misery of man being alike conspicuous, religion, in order to be true, must necessarily teach us that he has in himself some noble principles of greatness, and at the same time some profound source of misery. For true religion cannot answer its character, otherwise than by such an entire knowledge of our nature, as perfectly to understand all that is great and all that is miserable in it." "The philosophers never furnished men with sentiments suitable to these two states. They inculcated a notion either of absolute grandeur or of hopeless degradation, neither of which is the true condition of man. From the principles which I develop, you may discover the cause of those various contrarieties which have astonished and divided mankind. Now, then, consider all the great and glorious aspirations which the sense of so many miseries is not able to extinguish, and inquire whether they can proceed from any other cause save a higher nature. Had man never fallen, he would have enjoyed eternal truth and happiness; and had man never been otherwise than corrupt, he would have attained no idea either of truth or happiness."—"So manifest is it, that we were once in a state of perfection, from which we are now unhappily fallen." "It is astonishing that the mystery which is farthest removed from our knowledge (I mean that of the transmission

* Pascal's Thoughts, chap. v.: sec. I. II. IV.

of original sin,) should be that without which we can have no knowledge of ourselves. It is in this abyss that the clue to our condition takes its turns and windings, insomuch that man is more incomprehensible without this mystery than this mystery is incomprehensible to man."

3. Another internal evidence is the discovery of the only remedy for the sickness of the soul. Philosophers sought in vain for a remedy for the disease which they felt in themselves and saw in others. That the Bible discovers a specific for the plague of the soul, in proof that it came from one who "knew what was in man." This last is direct evidence to none but those who have experienced it. To others, only on their testimony.

These are *some* of the internal evidences of the inspiration of the Scriptures, and, we venture to believe, much more reliable than "majesty, grandeur and supernatural elevation." Majesty and grandeur are found in many other books, and are wanting in many parts of Scripture, e. g. the Epistle of James, and some of the historical books.

The argument from prophecy is a combination of the internal and external evidence. Were the prophecy written, but not fulfilled, it would certainly afford no evidence that the writer wrote "as he was moved by the Holy Ghost." Nor would the happening of unpredicted events prove that any man had ever been inspired. But the agreement between events which were manifestly beyond the reach of human knowledge or conjecture, and the prediction, is very strong evidence that the prediction sprung from a higher source than human wisdom.

The rapid propagation of Christianity by the feeblest instrumentality, and against the most powerful opposition, has commonly, and, we think, justly been reckoned as one of the strongest external proofs of its divine origin.

To this may be added, as scarcely less important, the unparalleled effect it has produced in elevating both morally and intellectually those nations which have received it. Some of the systems of philosophy which preceded Christianity did produce salutary effects, both moral and intellectual. But those effects were limited to a few of the educated, and were transitory in duration. The salutary in-

fluence of Christianity extends to all grades of society, from the highest to the lowest, and having lasted eighteen centuries, is more powerful now than at any previous time. That a poor impostor, the son of a carpenter, should have thus excelled the wisest and best men of the race in regenerating human society, is utterly incredible.

We certainly claim no originality in this sketch of the evidences of Christianity. Nor do we claim to have given a complete enumeration of the sources of evidence. The whole field has been so frequently explored, that we should as soon attempt to find ground in one of the thoroughfares of London on which no one had ever trodden, as a new topic in the evidences of Christianity. Had Dr. Thornwell been the first writer upon the subject, we should not have been surprised had he failed to grasp the whole. Even then, we should not have expected that he would occupy but one of the feeblest points. But it is utterly unaccountable, that he should have taken such a course in spite of the numerous precedents before him; and the more so, as he was, at the time, Professor of the Evidences of Christianity.

It may be said that some of these sources afford evidence only of the truth of the Christian religion, but no direct proof of the inspiration of the Bible. But surely whatever proves the divine origin of Christianity, is strong collateral proof of the moral honesty of its founders. And if they were honest, they were inspired: for they professed to be so. That each proof should not be perfect in itself, is nothing against the validity of the whole: for the argument is cumulative. The remark of Bishop Butler on his *Analogy* may be applied to the general scope of evidences:—"In some few instances, perhaps, it may amount to a real practical proof; in others not so. Yet in these it is a confirmation of what is proved otherwise." p. 55.

We have now shown partly, at least, in what the evidence consists. The manner of investigating it should be the same as in any other case, viz: the faculties with which we are endowed by our Creator, should be earnestly and candidly employed in collecting and weighing the evidences, giving to each its proper weight and no more. We

believe that thousands have in this way arrived at as firm a conviction of the truth and inspiration of the Scriptures, (which cannot consistently be separated,) as of the exploits of Alexander, Cæsar and Napoleon. We should be sorry to believe the evidences which are accessible to an honest enquirer to be worthless, until he receives the special illumination of the Holy Spirit. for when we should urge the subject of religion upon the attention of an unconverted man; he would reply, 'You say you have the infallible teaching of the Holy Spirit to assure you of the authority of the Bible. But to me, no more evidence of its truth is accessible than of the Koran. Had I the evidence of its inspiration, I would attend earnestly to its claims. But if there be no means of arriving at an intellectual belief of the fact of its inspiration, I must hold its claims as I hold all others, nugatory, until their authority is proved. When the Spirit of God gives me the evidence which, you say, he has given you, of the authority of the Bible, I will attend to its demands.' Thus, all who are not real Christians, must necessarily be positive infidels.

We regard ourselves among the firmest believers of the direct influence of the Holy Spirit. "It is the Spirit that quickeneth." It is his operation which produces that faith which saves the soul. But we believe the evidences of inspiration to be abundantly sufficient to satisfy any candid and intelligent mind, without the illumination of the Spirit.

If it be asked, what are those to do who have little or no opportunity of investigating the matter? We answer, they must do to a greater extent, what the most favored are obliged to do to a very great extent, viz: rely on human testimony. We have never been an eye-witness to the fulfilment of any of the prophecies, except to a very small extent, of the dispersion of the Jews. Yet we firmly believe that they are and long have been dispersed among all nations. We believe the prophecies concerning Babylon and Jerusalem have been fulfilled. But we believe all these on human authority. The weight of probability is very strong on the affirmative side, while there is nothing at all to counter-

balance it on the negative. On the same ground we believe the city of London, which we have never seen, to exist.

The Catholic position, that the whole of the evidence is summed up in the decision of an infallible council, is so far from helping either the learned or unlearned a single whit, that it only inextricably complicates the matter; for Dr. Lynch truly says: "We cannot be called on to believe any proposition not sustained by adequate proof." The first proposition of whose truth we are seeking for adequate proof, is, that the Council of Trent actually met and decided what books should be received as canonical. There is historical proof of the fact; but a Roman Catholic would prefer to rest the matter on the testimony of the Church. The second proposition of which we wish adequate proof, is, that this Council was authorized to make an infallible decision. We do not know whether a Roman Catholic would say their divine authority is established by the testimony of the infallible Church, or simply, that the Council was that infallible Church. We are quite indifferent which position he takes. Dr. Lynch, *if we understand him*, takes the latter. "Does there exist a body of men clothed with this authority, guaranteed by such a divine promise from error? Has it made a declaration setting forth, in pursuance of that authority, what works are truly inspired?"—(p. 36.) The next proposition is, that the Church is infallible. Her own testimony to her own infallibility, is certainly no better than that of the Saviour, who said: "If I bear witness of myself, my witness is not true," i. e., not trustworthy. Whether true or false, he would surely be willing to bear witness of himself. Her testimony in favor of her own infallibility is not adequate proof. The only other proof to which the Catholic can resort is the Scripture. To this Dr. Lynch appeals: "Does there exist a body of men clothed with this authority, *guaranteed by such a divine promise from error?*" Though we have not at present access to Bossuet, we remember that he takes the same ground, referring to such passages as Matt. 16: 18,—*"The gates of hell shall not prevail against it."* Admitting the Catholic construction of the passage to be correct,

we now come to the fourth proposition, which "we cannot be called on to believe without adequate proof," viz., how are we to know that the Bible is the Word of God, and therefore to be received as infallible proof of the character of the Church? The Catholic will answer, the Church testifies that it is the Word of God. Adequate proof, surely! Dr. Lynch tells us we have no "practical nor efficient evidence," no "adequate proof" of the inspiration of the Scriptures, except the testimony of the infallible Church. When called upon for adequate proof of her infallibility, he would establish it upon the authority of the very book which, he says, has no authority, except what is founded upon the testimony of the Church. That is to say, the inspiration of the Scriptures and the infallibility of the Church mutually rest upon each other. We should certainly pronounce a man, who would gravely assert that a stone and a block of wood mutually rested upon each other, fitter for Bedlam than for argument.

We repeat that the Catholic position, instead of being the only "practicable and efficient" method of proving the inspiration of the Bible, suitable to the capacities of all men, involves the question beyond the possibility of proof, even to the greatest capacity. How do you know that the Bible is the Word of God? The infallible Church says so. How do you know that the Church is infallible? The Word of God says so. Thus we might play see-saw *ad infinitum* without advancing a single step toward a conclusion. But we have neither time nor taste for running round the circle more than once, in bootless pursuit of the end. We leave it to Dr. Milner to find "the end" of such a "religious controversy."

Nor does this exhaust the absurdity of the Romanist's position. Dr. Lynch says, (p. 36,)

"Does there exist a body of men clothed with this authority, guaranteed by such a divine promise from error? Has it made a declaration setting forth, in pursuance of that authority, what books are truly inspired? You, reverend sir, are forced to the alternative of either answering both questions in the affirmative, or of saying that the overwhelming majority of Christians are solemnly bound to reject the Scriptures; and if they have admitted them, it was in violation of the will of God, and of their solemn duty. From this dilemma there is no escape."

We feel not the least concern about this dilemma for ourselves. But we shall turn it back on Dr. Lynch, and we feel some curiosity to see how he will escape it. We have nothing to do but to change the date of the propounding of the two questions. Previously to the meeting of the Council of Trent, did there exist such a body? and had it made a declaration setting forth what books were inspired? To the second, the Romanist as well as the Protestant must answer, "No." Then "the overwhelming majority of Christians were solemnly bound to reject the Scriptures; and if they admitted them, it was in violation of the will of God, and of their solemn duty. From *this* dilemma there is no escape."

But we cannot forbear to give the Romanist position one more stroke, since Dr. Lynch has given us so tempting an opportunity. When that Council met, the only thing that gave them any more authority than any other assembly equally numerous, honest and wise, (which might easily be found,) was "the divine promise guaranteeing them from error." But that "promise" was a part of a book which "the overwhelming majority of Christians were bound by their solemn duty and the will of God to reject." The Council of Trent had no authority, except what was drawn from a book which was not only destitute of divine authority, but was under the ban of God and man. Therefore the Council of Trent had no authority to make a decision. But we are bound to receive the Bible as inspired, upon the authority of Trent *alone*, or else "the overwhelming majority of Christians are solemnly bound to reject the Scriptures." But that authority is a nullity. Therefore, "the overwhelming" majority of Christians are bound to reject the Scriptures. Thus Romanism inevitably leads to Deism, from which it claims to be the only refuge. While one walks in a straight line, it is impossible for him to cross his own track. But no sagacity can secure him from doing so, when he wanders into a labyrinth. So no man can contradict himself while following the simple truth: for truth is necessarily consistent. But he who wanders in a maze of falsehood, is just as apt to destroy his own position as that

of his opponent. No sagacity can secure him from inconsistency, if he can be kept talking or writing long enough.

We now recur to the question, "Wherein doth Dr. Thornwell's great strength lie?" We have attempted to show, (and *we* think we have succeeded,) that it is *not* in his logical power. We think if we reverse what was said of Paul, "His letters * (say they) are weighty and powerful; but his bodily presence is weak, and his speech contemptible," we shall not be far from the secret of his power. We mean that it is in his delivery, and not in his thought. We have frequently heard him preach, and have always been deeply impressed with the *feeling* rather than the *belief*, that we were in the presence of a great man. Although "his bodily presence is weak," yet "his speech" is so far from being "contemptible," that we think him one of the most impressive speakers we have ever heard. And yet we do not remember ever to have carried away any distinct impression of *what* he had proved, or *how* he had proved it. We think his impressiveness may be traced chiefly to three sources.

First, his obscurity. We naturally look with awe upon what we do not understand. Children are sometimes awfully impressed with the sight of a ghastly monster by moonlight. But seen in daylight, it is transformed into a bush or a stump. Nor do we ever wholly get over this disposition to magnify and reverence whatever is involved in mystery.

The second element of his power is the strength of his feeling. Every one knows the difference between the impressiveness of the same sentiment uttered with indifference, and uttered with intense earnestness. A friend of ours lately said, after reading a work of Dr. Thornwell, that he was not a strong *thinker*, but a very strong *feeler*.

The third is his unbounded confidence in himself and in the truth of his opinions. We have been peculiarly struck with this. His opinions upon any and every subject are uttered with the same confidence with which a mathema-

*His "Arguments" form a series of letters.

tician enunciates a demonstrated proposition. Shakspeare never gave a more graphic picture of any human characteristic than when he said:

“Confidence is conqueror of men; victorious over them and in them. The iron will of one stout heart will make a thousand quail. A feeble dwarf, dauntlessly resolved, will turn the tide of battle.”

Although these elements of power render the orator almost irresistible, they cannot be transferred to paper. The golden fleece of the setting sun beggars the powers of the poet and the painter. An hour after, it is an ashy cloud. The change is not greater than takes place in Dr. Thornwell's productions addressed first to the ear, and then to the eye.

We do not expect all to concur with our account of the sources of his power. Wirt tells us that no two with whom he ever conversed, agreed as to the source of Patrick Henry's power. But that with Dr. Thornwell it is *something* in his delivery, and not in the thought, is confirmed, however unwittingly, by public opinion: for while few, if any, will deny his impressiveness as a speaker, his publications (which, fortunately for him, have been few,) have fallen almost still-born from the press. He is deficient in several of the elements which contribute to the highest oratory. His voice is neither strong nor pleasant. His gestures are by no means graceful. His language is burdened with a turgidity, sometimes a redundancy which will certainly exclude him from a place among the English classics. The quotations already made are sufficient to show this. We have pointed out some of the evident constituents of power which he has, and some which he has not. But we do not pretend to have given a complete enumeration of either.

ART. V.—MISSIONARY EXPLORATIONS IN WESTERN AND CENTRAL AFRICA.

1. *Adventures and Missionary Labors in Several Countries in the Interior of Africa, from 1849 to 1856.* By T. J. BOWEN. Charleston: Southern Baptist Publication Society. 1857.
2. *Western Africa: Its History, Condition and Prospects.* By Rev. J. LEIGHTON WILSON, Eighteen Years a Missionary in Africa. With Numerous Engravings. New-York: Harper & Brothers. 1856.
3. *Off-Hand Sketches of Men and Things in Western Africa.* By D. K. FLICKINGER, (Moravian, of the Mendi Mission.) Dayton, Ohio: United Brethren's Printing Establishment. 1857.
4. *Lake Ngami; or, Explorations and Discoveries during Four Years' Wanderings in the Wilds of South-Western Africa.* By CHARLES JOHN ANDERSSON. With Numerous Illustrations. New-York: Harper & Brothers. 1856.

OF the five grand divisions of the earth, Europe, Asia, Africa, America and Australia, by far the least has been definitely known of Africa. Its inhospitable climate, the degradation of its inhabitants by the slave trade, the multiplicity of its tribes and languages, have all conspired with a vague idea of its comparative poverty and sterile deserts, to restrain those explorations which elsewhere have laid open to the eye and heart of civilization and Christianity all the other regions and peoples of the globe. The efforts and enterprises of the last few years have inaugurated a new era in this respect; and there now seems a fair prospect that the tardy movements of commerce and civilization may be quickened by the more generous impulse of Christian zeal, so that the repair of an injustice too long delayed may in earnest be undertaken. The lively satisfaction with which

the religious public in Britain and the United States, have hailed the recent developments of the interior of the African Continent, is an augury of good, most cheering to every heart loyal to the great commission of the Redeemer.

A condensed sketch of former attempts at the exploration of Africa, both those which were directly undertaken for this purpose, and those which have been incidental, with a summary of their results, will prepare the way for the object more immediately aimed at in this paper, and will also give to it a greater degree of completeness. Passing by those which have had reference only to Egypt and the shores of the Mediterranean, the first modern accounts of Africa were by captive Christians and the monks who followed them to ransom them from captivity, and are of little present value. Rev. Thomas Shaw and Dr. Lempriere, (brother of the author of the Biographical Dictionary,) early in the eighteenth century extended their travels beyond the confines of Egypt. Neibuhr, the father of the celebrated historian, did the same, in the service of the Danish king: and his travels were published in 1767. James Bruce, of Scotland, won high renown by his travels in Africa. Incredulity refused assent at the time and long afterward to many of his remarkable statements, all of which have been fully confirmed by subsequent travelers. Burckhardt and Belzoni, in the early part of the present century, extended their travels into Nubia, and the latter, while attempting to proceed from Benin to Timbuctoo, was struck down by a mortal disease. In our own time, Lord Valentia and his companion, Henry Salt, have given the best accessible account of Abyssinia, the result of four years' travel. Other names less distinguished might be noticed, as having achieved some success in exploring regions north and east of Central Africa.

In Southern Africa, chiefly in the vicinity of the Cape of Good Hope, several travelers have extended their explorations. Captain Hopp was among the earliest of these, and he explored, under direction of the Dutch governor of the Cape, the country of the Namaquas, a little later than the middle of the last century. To him succeeded Kolben, La-

caille, Spanman, Patterson, Vaillant, Barrow, Trotter, Somerville, Percival, Latrobe, Campbell, Alberti and Thompson, who, in the end of the last century and the first twenty years of this, explored the country north and east of the Cape. Spanman was a Swede, the contemporary and friend of Linnaeus. Vaillant, a sprightly French naturalist. Barrow reached the orange vines on the West Coast, and Trotter and Somerville penetrated to Lalakoo, the capital of the Bechuans, where Dr. Livingstone has recently resided for several years.

The Natal District, on the South-Eastern Coast of Africa, has been explored by several Englishmen since the Cape fell into their hands; and a map, with a description of the country, has been communicated to the American Geographical Society by the Rev. A. H. Wilder, an American Missionary.

On the Western Coast, the Portuguese seem to have been the earliest explorers, chiefly in search of slaves and gold. From the days of Prince John, toward the end of the fifteenth century, expeditions were fitted out from Portugal, and several stations were established on parts of the Western Coast, both north and south of the equator, some of which still remain. Religious fanaticism, as well as cupidity, impelled to the prosecution of the slave trade. The French were soon attracted to the same region. If some of the Portuguese writers are to be credited, they long since penetrated the interior as far as Timbuctoo. But the records of early explorations by them are meagre and fragmentary.

The English, incited by mercantile rivalry, repeatedly endeavored to enter the country, but at first with indifferent success. Toward the close of the last century, the African Association of London, (since merged in the Royal Geographical Society,) set on foot the most important explorations. They first sent out one of our countrymen, the celebrated John Ledyard, a native of Groton, Connecticut, who had previously made himself famous by a residence among the Five Nations of Indians, by his voyage with Captain Cook, and by his lonely travels in Siberia. These

romantic and perilous experiences, it was thought, well fitted him to become an explorer in Africa. But just as he was entering on a tour into the interior, he died, in 1788. Lucas and Houghton soon perished also, without achieving much of their undertaking. Mungo Park was the first of those who, under the auspices of the Association, made real and valuable discoveries. Arriving, in June, 1795, safely off Senegal, he thence prosecuted his researches, and succeeded in tracing the Niger for a considerable distance. Compelled from destitution to return to England, he was sent out in the year 1804 at the head of a large and rather unwieldy expedition, and after making many important discoveries in regard to Lake Dibble and the Niger, his retinue of forty was reduced by death to five; but he still pressed on, and, with his little company, were all murdered at Busa, on the Niger.

In 1815, the American Captain Riley, was shipwrecked on the Coast of Barbary, and in his subsequent wanderings in the interior met with a Moorish friend, who gave him an account of Timbuctoo, which Riley has preserved in his narrative. The following year Captain Tukey was sent out by the English Government, to ascertain whether the Congo or Zaire river was not one of the outlets of the Niger; but after an exploration of about two hundred miles, he unfortunately perished. So, also, Major Peddie and Captain Campbell, in an attempt to ascend the Rio Nunez, some ten degrees north latitude, died prematurely at Kakundy, after securing valuable observations on the Foulah territory. In 1817, Bowditch explored the country of the Ashantees, who, half a dozen years later, defeated a strong force of the British, commanded by Governor McCarthy in person. In 1822, Major Laing approached the lofty mountains which separate the basins of the Senegal and Niger, and considerably elucidated the geography of the adjacent regions. The same year, Denham and Clapperton commenced their interesting researches. The latter, bearing a captain's commission in the British Navy, had been known in this country, having commanded the armed schooner, *Confidence*, in the memorable battle of Lake

Erie, where he was taken prisoner. Denham held a commission in the British Army, and both of them were attached to an exploring party which discovered Lake Tchad. A second expedition in 1825, under the command of Clapperton, was intended to penetrate the interior of Africa from the Bight of Benin. Having lost his associates,—except his servant, Richard Lander,—he still pushed on his course nearly to the Niger, then northerly to Soccatoo, and after vexatious detentions by the perfidy of the natives, he died at the little village of Chungary in 1827. His faithful Lander closed his eyes, and subsequently reached England.

In 1826, Laing, by request of his government, penetrated to Timbuctoo from Tripoli, where he spent a month, but was treacherously murdered while returning, and his journals were lost. The Landers, (Richard and John,) in March, 1830, landed at Badagry. They soon reached Bousa, and from that place descended by the Niger to the Ocean, discovering the river Tchadda on their way, and securing other valuable observations. In a subsequent exploration from Liverpool two years later, intended to secure commercial advantages, much fatal sickness was experienced, and the Niger was abandoned for the Tchadda, and an unsuccessful attempt was made to follow that river to the lake. Oldfield and Allen have distinguished themselves in some of these endeavors, in one of which Richard Lander was fatally wounded in a skirmish.

Since 1840, expeditions and explorations, English, French, German and American, have followed in rapid succession; and, particularly within the last four years, abundant success seems to have been secured in these endeavors. Dr. Barthe and Dr. Livingstone, among European explorers, and the American missionaries, Wilson and Bowen, seem to have been most successful, and have laid the public under largest obligations for definite and, on the whole, cheering results from their explorations. The whole African Continent, as it may well be called, stretching northwardly from the Cape of Good Hope for five thousand miles to the Mediterranean, and from Cape Guardafui, on the Indian Ocean, to Cape De Verde, on the Atlantic, a breadth almost as

great—having the largest unexplored wastes now known, promises at no distant day to lay open all its secrets, and to invite the commerce of the world, and the evangelization of the churches of Christ.

To this latter aspect of this great subject, we propose now chiefly to invite the regards of our readers. Very noteworthy is the important fact that God raises up, at just the right time, fitting instruments, and applies proper incitements to His people, for the great work assigned them. To our minds, the movements of the last dozen years connected with our denominational evangelizing enterprises in foreign lands, have at times been fraught with not a little that seemed painful and embarrassing. The separation of our Missionary Union in 1845, and the cutting off of one half our churches from connection with those foreign missions which had been most attractive and endeared to us all by a long course of toils, sacrifices, and incipient cheering success, particularly the Burman and Karen Missions, seemed to put the Southern churches in a disadvantageous position, which threatened to paralyze their zeal and energies. At that very period, if we are rightly informed, God was, by His converting grace, preparing one of those rare instruments for the achievement of important results, on which our eyes have since been turned with deep and absorbing interest. A young man, remarkable for cool and intrepid daring, who for awhile found congenial companionship and employment in the border warfare between Texas and Northern Mexico, was then first brought to notice. Man thought not so—but the Lord seems to have said of that captain of dauntless Texan Rangers, “He is a chosen vessel unto me, to bear my name among the heathen races, the little known and much dreaded tribes of the dark land of Africa, and I will show him how much he shall suffer for my name’s sake.” When, therefore, it pleased God, who called him by His grace, to make known to him His will, immediately he conferred not with flesh and blood. His own first connection with this great work is set forth so modestly, and with such self obliviousness, that he seems to be speaking of others rather than of himself. He has just been giving a

sketch of the entire circuit of so called Christian Missions in Western and Central Africa in modern times, beginning with the Portuguese Catholic Missions, commenced four hundred years since, tracing their reception, their superficial but apparently large success in the outset of their efforts, and the miserable and mortifying failure experienced, so soon as they endeavored to give anything like efficiency and restraint to their instructions. Then, three hundred years later, or about a century since, the Moravians, those simple-minded, self-denying servants of the Lord, sent a company of missionaries to the Gold Coast of Africa; but they were soon cut off and dispersed by the diseases of the country.

Then he notices the steps taken by the Episcopal or Established Church of England—soon followed and shared by Wesleyans and others, to set on foot Christian Missions in connection with the colony of Sierra Leone, and the like efforts of several denominations of American Christians through the then Colony (now the Independent State) of Liberia. Then follows the paragraph above alluded to, in which occurs the first reference to himself.

“In the meantime, Central Africa was occasionally mentioned as a future field for missions, but nothing was done. Not a few persons, appalled by the mortality of missionaries on the Western Coast, had almost concluded that white men should not be sent to that country. The natives on the Coast were also considered to be, in their present degraded state, nearly or quite too low to demand immediate attention. Almost any field appeared to be preferable to Africa. The Foreign Mission Board of the Southern Baptist Convention had no white men in that country, and their colored missionaries confined their labors mostly to the colonists. The question arose, What can be done for Africa? The prospect appeared gloomy, so far as regards white laborers. Finally it was suggested that Sudan, remote as it is, might be accessible; that it might have, and ought to have, by reason of its elevation, a healthful climate; and that the people were certainly superior in intelligence and morals to those on the Coast. Here was a new hope. The effort might be a failure, but still the probabilities of success were sufficient to authorize, if not to demand a trial. On the 22nd of Feb., 1849, I had the satisfaction to be appointed a missionary to Sudan.”

Thus writes THOMAS J. BOWEN, the sole originator of the Southern Baptist Mission to Central Africa; the author of the first of the volumes mentioned at the head of this article; a man eminently fitted, and wisely trained in the

wonder-working providences of that God who doeth all things after the counsel of His own will, for the distinguished and successful work which He has already so signally commenced. It is not for us to read the future; and this noble man of God may easily fall, as so many others have done, a sacrifice to his zeal and lofty enterprise; but should God spare his valued life for a few years even, we cannot but anticipate the most benign results from the field which he has already so successfully opened. The briefest possible epitome of what he has achieved already, will place this matter, and some correlative questions of surpassing interest and importance at the present time, in a fair light before our readers.

Some months of delay intervened before Mr. Bowen could secure fitting associates; but on the 17th of December, 1849, he sailed from Providence, R. I., accompanied by Rev. Hervey Goodale, and Robert F. Hill, a young colored brother, selected as his associates for the Central African Mission. They arrived at Monrovia, the capital of Liberia, on the 8th of February following. Constrained unwillingly to remain for some months in this new Republic, they were deeply interested and yet unbiassed observers, as they now are reliable witnesses, of its true condition and prospects. The second chapter of this volume gives a brief but very clear and, we doubt not, truthful statement of the Liberian affairs. It may not be agreeable to the over sanguine eulogists of this incipient enterprise, and it certainly will not suit the spirit of its detractors and defamers. The error of both these classes in the portraiture which they have furnished, is here considerably noticed, and the true condition and prospects of the infant State are, with discriminating and cautious fidelity, pointed out.

His description embraces many things pertaining to the aspect of novelty, in which these strangers found almost everything invested. The tropical vegetation, of an intensity and exuberance surpassing the conception of those who have never beheld it; with the ever-rolling surf, dashing against the rocky base of the promontory of Cape Mesurado; the half-clad and unclad natives pulling off to meet them in

their little canoes, or standing gazing at them from the shore; and the back-ground of the picture, fading away in the dim, smoky horizon which distinguishes the dry season,—“all presented a scene of mingled beauty, wildness and sombreness, according well with their previous conceptions of Africa.” Contrasted with the novelties of such scenes, was the sober Christian work they had come to execute, worthy of their most strenuous efforts. They found much to praise, and somewhat to censure in the character and conduct of the Liberians, and both are meted out with commendable candor and faithfulness. The deficiency of a proper degree of kind regard by the ten thousand colonists, for the two hundred and fifty thousand natives embraced within the limits of the infant State, is the chief blame attributed to them,—that the former do not exert themselves as they might and should to improve the latter in civilization and religion. The same charge might with still greater truth and force be made against us, and against almost every Christian community on the earth. Nor is it any new thing, for long ago it was the sad grief of one like-minded to these explorers—“I have no man like-minded, for all seek their own, not the things which are Jesus Christ’s.” The self-denying missionary, who has left all for his Master’s cause, and the welfare of perishing souls, may naturally and fitly reprove the carelessness of men for the welfare of their fellows; but we who stay at home and please ourselves, amid all the coveted appliances of luxurious comfort, should be slow to join in censuring the handful of Liberian colonists, grappling with the poverty, hardships, and privations they are necessarily enduring in the beginning of their enterprise, if they do seem somewhat wanting in tender, lively sympathy for the hundreds of thousands of naked, brutal, barbarous natives around them. Yet Mr. Bowen testifies that some are making praiseworthy efforts to improve the natives; the churches and schools are open to them, if they choose to enter them; the general influence of the colony has been good; about one thousand of the natives have been reclaimed, many of whom are consistent Christians. Degraded as most of the natives now are,

they were far more so twenty years ago, and the like progress in the same direction for twenty years longer, will bring the mass of them, at least, to a semi-civilized state. Surely this is cheering, and should call forth devout thanksgivings unto God.

There is so much of candor and far-seeing wisdom in Mr. Bowen's fifth chapter, in which he discusses the future prospects of Liberia, that we cannot withhold the substance of its statements and arguments. To disabuse the ultraists on both sides of their needless fears and hence disarm their opposition, he thus states the design of colonizationists:

"Their single object and motive is to plant a great negro nation in Africa, which shall be a means of diffusing civilization and Christianity throughout the whole Continent, thus making an immense addition to the moral power and commercial wealth of the world. As this gigantic scheme is yet in the feeblest days of its infancy, differences of opinion as to the final result are certainly allowable, however much we may regret the unreasonable prejudices on both sides, which throw themselves in the way of success."

Hence we cannot but ask, that one so competent to discuss this great question in an original and unobjectionable manner, with all the advantage of having been upon the ground on both sides of the ocean, and with motives to fidelity and moderation of statement, such as rarely have been found in any single individual, should have a patient hearing. His words are wise and weighty, timely and conciliatory:

Considering the importance of the subject, and my own relations to the African continent, I cannot permit this opportunity to pass without expressing my opinion as to the natural and probable course of events in Liberia. It is true that great and surprising revolutions are possible, both in Europe and America, but it is not probable that anything will occur in either continent which will overwhelm African colonization and its counterpart, African missions.

Assuming, as we justly may, that the affairs of the world will continue to move on, as they ever have done, through all these changes, in obedience to the moral and social forces which are their motive power, I feel authorized to entertain large hopes as to the future of the colonization scheme now identified with Liberia. We may define the elements of a great nation to be, first, a numerous, virtuous and intelligent people; second, a wide and productive territory, and thirdly, a just and strong government.—My hopes claim all these for the future Liberia, and I believe that these hopes are authorized by existing circumstances.

First, as to the *numerous people*; I look to America and to Africa, to the emigration of American negroes, and to the civilization of African tribes.

It does not seem unreasonable to expect an extensive emigration of American blacks. Free blacks are already numerous in the United States, and their number will naturally and, therefore, inevitably increase. They are now prevented from emigrating by three causes; the hardships incident to settling in Liberia as a new country, abundance of food and employment in America, and their own prejudices against the cause of colonization. But all these hindrances to emigration will disappear. As Liberia grows older, the hardships incident to settling in all new countries will cease to exist, and there will be more food, and more employment of every kind for new comers.—This alone would give an impetus to emigration. But still further, the abundance of food and employment enjoyed by the free blacks in America is sure to be diminished sooner or latter. Our country will at last become populous, and our peasantry, whether white or black, must experience that scarcity of food which is felt by the peasantry of all other populous countries.—Then we must witness a new species of antagonism, the most uncompromising and terrible of all antagonisms, a strife for bread, which is life; and still more terrible to the free negro, because it will be a conflict of races, in which all the circumstances will be against him. Justly or unjustly, in a struggle for food and for existence, the white race will claim precedence, and they will enforce the claim; for ultimate sovereignty resides in the right arm of man, and the right arm is powerful in proportion to the strength of the will and of the intellect by which it is directed. Even the slave, being at once the property and the family of the master, must have precedence over the free negro, so long as the wants of the more numerous white race will permit slavery to exist at all. I do not say that matters will ever come to their natural extremity, but there will certainly be a powerful tendency in that direction, so powerful that the free negro will be obliged to yield, and to fly for the preservation of his existence. And whither will he fly, except to Africa? Then the land of his fathers will be his land of promise. Then the colony which he now curses will be the bright star of his hope. Then the opponents and traducers of African colonization and African missions will be remembered, but not honored. The colonizationist foresees the coming storm, and labors, unrequited let it be, to provide a refuge which shall stand forth as a blessing to two races.—He at least is a purblind, self-worshipping philosopher, whose brightest visions cannot reach the threshold of to-morrow.

* * * * *

Providence never fails for want of means, and He will find the means to colonize Africa. At present, before the fulness of the time, He employs individuals to plant and nourish Liberia. As events roll on, and the increasing number of free negroes feel the necessity of emigration, the whites will feel it also with more and more intensity, till it becomes a great national affair. Then the federal government, and perhaps the legislatures of all the States, will vote annual appropriations to aid the colored people in returning to their original seats. Such are some of Liberia's hopes from America.

Africa too will contribute her millions of civilized men. While the success of colonization is yet a problem, some persons fear that the Liberians, so far from civilizing Africa, will relapse into barbarism. But none of these persons have considered the natural and almost inevitable result of the various forces which are acting in and upon Liberia. Neither have they acquainted themselves with the more tangible argument of facts. Liberia is full of well attended churches and schools. She has a good government, well administered under officers elected by the people from among themselves. She is steadily increasing in prosperity, and in everything that pertains to civilization. And she is sustained by numerous and powerful friends, who would sacrifice much, from principle, to prevent her destruction.

The natives around and among the colonists are barbarians, but they are men, and are capable of being elevated by the same forces that elevate others. As before stated, they are moving onward toward civilization, and this motion, which is already beginning to be remarkable, is more likely to be accelerated than retarded. Some of the superior tribes, as the Kroos and Vies, will lead the way, and rise up to the estate of citizenship in the Republic. Then others will follow, and yet others more and more remote from the coast, and who shall say, thus far the influence shall go and no further?

But we are met by the objection, that the Africans are mentally and morally incapable of civilization. I have sometimes expressed the opinion, that while opponents are perplexing this question by vain arguments, there are other men who will solve the problem by doing the work. Yet it is a problem at present, and our efforts to civilize Africa may fail. Of this, however, I have no serious fears, provided the nations of the earth will keep sufficiently quiet to permit the continuance of our labors. Let it be granted that the dark races are constitutionally inferior to the white; and, again, that education, however long continued in successive generations, cannot improve the brain and nervous system, or the innate faculties of a race, * still the believers in a future African colonization cannot act so absurdly as not to fall back on the following admitted truths:

1. That man is everywhere capable of improvement. The most enlightened races were once barbarians, as the Greeks, Germans, French and English; and the most degraded races, as the Hottentots and the negroes of Guinea, are now making advances toward civilization. At Free-town, El Mina, Cape Coast Castle and Akra, the natives are so much improved that they dress respectably, and live in comfortable stone houses. The natives at any other point on the coast, or in the interior, are equally capable of being improved.

2. The limit of man's improvability has never been ascertained. I can easily conceive that England and America might now be considered almost barbarous compared with the highest moral, intellectual and social excellence of which a nation of our own race is capable. We may admit, and I think justly, that the negroes will never be equal to the whites, where the two races enjoy equal opportunities; for the white race, everywhere, under all circumstances, is endowed with characteristics which are not found in the negroes or in any other dark race. But this does not require us to conclude that the negro, any more than the white man, has reached his maximum of improvement. There might be negro nations fully as much civilized as we are at present, and there might, at the same time, be white nations as barbarous as the ancient Germans.

Our own civilization is not purely the result of our own superior moral and intellectual powers. America, England, Germany, etc., depend for their civilization on Greece and Rome; Greece and Rome derived theirs from the valley of the Euphrates and the Nile, and Egypt and Assyria were civilized of necessity, for the reason that millions of people were crowded together in fertile valleys surrounded by extensive deserts. The physical geography of the globe has been the great civilizer of man. If the deserts of Asia and Africa had not existed, and if there had been no Mediterranean Sea, and no gloomy forests and rugged mountains on the north of the Grecian and Italian peninsulas, the civilized kingdoms of Europe and the grand Republic of North America could not have existed. †

* This has never been proved, and it is certainly opposed by numerous facts.

† The Manchus, a white race, who civilized China, were themselves driven into civilization by their position on fertile spots in the Great Asiatic Desert. Want of room to expand by emigration forced the Man-

On the other hand, physical geography has blighted Africa with the curse of barbarism. Her immense northern deserts arose as an impassable barrier to that current of eastern civilization which has overflowed Europe and America; her climate has precluded the possibility of extensive conquest by Europeans, and her wide, fertile interior has given unbounded scope to that barbarism which requires nothing but food and animal gratification.

Still further, the physical geography of the globe has established the civilization which it called into existence. Europe could not soon, if ever, have originated civilization, but no part of the globe was so well adapted to receive it, as it existed, when it was growing old, and was likely to die a natural death in Egypt and Assyria. Europe herself, divided by seas and mountains, perpetually shaken by the conflicts of races, and crushed by a weight of abominable antiquities, could never have developed and perfected the civilization which she had received and preserved. America was discovered just in the right time to save Europe and the world, just at the time when it was demanded by the conflict of opinions, feelings and interests, which then, as now, was substantially a conflict of different European races. More than a thousand years of successive conquests running and returning in all directions throughout Europe, had scattered all races throughout all countries. But the features, feelings and habits of different families in almost every town, showed that the old races, though *mechanically* intermixed, were not to a great extent *chemically* blended. In other parts of Europe no less than in England, there was a class of men of similar features and character because they belonged to the same ethnical family, who were distinguished by an intense feeling of personal independence, which revealed itself in a demand for civil and religious liberty. Similarity of feeling and character led thousands of this race to America,† where the physical geography of a vast region almost necessitates the existence of a nation of greater integral extent, and more powerful in the control of mankind in general, than any nation that has ever existed or ever can exist while the seas, continents, deserts, mountains and rivers of the globe retain their present form.

To this nation, the appointed arbiter of earth, God has brought the barbarous negro race, and from this country he is leading them back, civilized and Christianized, to Africa. In the meantime, African barbarism has run its course, and is growing old and decrepit. The savage exuberance of the soil has passed away, and the character of the people has necessarily changed. Almost everywhere they are congregated in towns, some of which are of immense size. Throughout half the continent, they are civilized on their own basis, to a degree which surprises every one who becomes acquainted with the fact. They cannot retrograde now, for that would be contrary to the geographical, moral and social causes which are moving them forward. Just at this time, precisely when needed, precisely when the people see their necessities and long for assistance, the allied causes of African colonization and African missions, backed by America, by Christendom, and by the irresistible de-

chu civilization upon the prolific Mongolians of China, a race of men who probably have never made any great discovery or invention.

† There are many Americans of other races, and accordingly they have other countenances and other feelings. It is not climate and circumstances which have given a national face and character to the American people. They are more nearly an original ethnical race than most other white nations, and hence the national features and national character which exist everywhere, and have ever existed since the States were colonies.

mands of modern commerce, pledge themselves to the redemption of Africa. Now we look again at the physical geography of that continent. Her first condition of isolation and savage fertility inevitably produced its result; but these circumstances are gone forever, beyond the possibility of restoration. Steam unites her to the rest of the world, and four thousand years of cultivation have effectually denuded her of forests.* The next condition of her physical geography to be noticed is seen in her great rivers, piercing to the heart of the continent, and in the immense undulating plains, whose innumerable streams and fertile soils infallibly indicate the uses of her great rivers.

Let us now turn to feeble Liberia, and ask if there is not hope? Where shall we fix her future boundary? In this case, the extensive fertile territory, which is one condition of her greatness, is so extensive that we cannot venture to claim a fourth part of it even for a great nation. As to the just and strong government which is necessary to her success, we have no reason to fear. She has begun well by modeling her government after the great exemplar for the nations, the Constitution of the United States. When despotism shall have perished in Europe, which it is sure to do, we need not fear its existence in our own Liberia. That African colonization and missions may meet with reverses, or at least with serious difficulties, as all human affairs must do, I freely admit; but it seems to me that their perpetuation and their ultimate triumph are guaranteed by moral and social causes, which are as irresistible as the physical laws of nature.

With these views as to the prospects of success for Liberia, Mr. Wilson, the missionary in Africa for nearly twenty years, and whose volume we have introduced second at the head of this article, substantially agrees. The whole of the first chapter of the fifth part of his volume is devoted to this subject, and we would willingly give some extracts from his valuable suggestions, could we find room for them. It is the more satisfactory to quote his authority, because,—as he ingenuously confesses,—in his earlier acquaintance with the country, he was less favorably impressed in regard to it. After more mature consideration, however, he is now convinced that Liberia is destined to take her stand among the respectable civilized nations of the earth. Thus do the most intelligent and candid from the North and the South of our Union, Baptists and Presbyterians alike, come to similar results in their investigation of this great problem, as to the prospects of the success of the colonization enterprise on the Coast of Africa, for her own emancipated children.

Were it appropriate we should love, in a few earnest

* The forests of Guinea are a small portion of the continent; the rest is prairie, the result of cultivation.

words of our own, to urge some considerations on this subject which have deeply affected our own minds. While the vast area of our country almost trembles beneath the tread of four millions of the African race, who are among us, but not of us, many of them free in name, but subject to the most serious disabilities, and this very class in their comparative abjectness among us, appealed to as a reason why the more numerous portion should not be admitted to their degree of emancipation; while our highest adjudication has just decided, that they cannot in full share the privileges of citizens among us, shall not a willing ear, a loving heart, and a vigorous hand be given, to turn the waters of bitterness into fertilizing streams of refreshing; and with their own cordial assent, assist many of these sons and daughters of Africa to return to their fatherland, and there lift up an ensign to the nations, on which redeeming mercy for themselves and myriads of their pagan and degraded countrymen may be conspicuously inscribed? Is there any object now appealing to the philanthropy, the patriotism, and the piety of our countrymen which is comparable to this? And may we not hope that the wise and good all over the land will entertain this enterprise in their affections, their prayers, their benefactions?

A few days after the arrival of Messrs. Bowen and Goodale at Monrovia, they made an excursion of near one hundred miles into the Golah country. Part of this distance they went by water up the St. Paul's River, and the remainder on foot, with native carriers for their baggage. Here, at a small town—where Mr. Goodale had made arrangements for opening a school for the native children—he died, after a month's sickness of the acclimating fever. After burying there this his only associate missionary, Mr. Bowen returned to Monrovia, visited Grand Cape Mount and Gallinas river, and finally sailed for Cape Coast Castle the 20th of June, 1850. After a detention here and at the proximate town of El Mina of three weeks,—which seems to have been busily filled up in gleaning information of all kinds in reference to the natives, their habits, and the effects on them of intercourse with Europeans and Ameri-

cans,—about the middle of July he obtained a passage on a small schooner, loaded with “steaming” brown sugar, to Badagry, which he reached on the fifth of August, or nearly eight months after leaving the United States. This place was within some twenty days’ journey of Bohoo, where he intended to commence his missionary labors. But he found many impediments in getting into the interior, and was constrained to spend about a year and a half in and near Abbeokuta, the capital of the small kingdom of the Egbas. It is situated on the Ogun river, some ninety miles from the sea, and not more than twenty miles south of the Yoruba country. This place, as described both by Wilson and Bowen, is one of very decided interest, having been built up by the fragments of people from other towns, many of which had been destroyed by wars carried on for the promotion of the slave trade. The people and their rulers seem to have evinced more than common interest in having missionaries settle among them, and Episcopal, Wesleyan, and perhaps some other subordinate missions, have been successfully established. Nearly one thousand of the natives have been hopefully converted, considerable portions of the Word of God have been translated into their native tongue, and much prosperity attends them.

While here detained, Mr. Bowen found his time well employed in studying the languages of different tribes or nations, their habits, usages and character. While here, too, a favoring Providence made his counsels and his former military experience eminently useful to the Egbas. The fierce Dahomey king raised a large army and attacked Abbeokuta, intending to destroy it, to break up the flourishing Christian missions here established, and re-introduce the slave trade with all its horrors. This army, with the king at their head, confident of an easy victory, reached the very walls of the city, and fought with demoniac fury for its capture and destruction. The counsels of our brother, and the favor of the Almighty, enabled the assailed to achieve a decided victory, so that this murderous assault was signally defeated, with the loss to the assailants of two thousand slain and several hundred prisoners. It was indeed a New-

Orleans defeat, achieved without serious loss to the Egbas. If ever there was a righteous cause of defensive war, this certainly was of that character. The strong, natural love for military adventure, and the power of Gospel principle and motive to restrain it, were signally manifested in this good missionary a short time afterward, when he declined accompanying the British forces, which at first were defeated before Lagos, but subsequently were victorious. This voluntary restraint put upon the generous impulses of his nature—"lest he should be recognized on that coast as an amateur warrior," furnish a happy indication of the discretion of this noble man. May he ever remember, that "greater is he that ruleth his spirit, than one that taketh a city."

Then follow, in Mr. Bowen's volume, the accounts of his several attempts, crowned with final success, to reach the interior cities and nations of Sudan, according to his original purpose; his visits to Iketu and Bi-Ollorrun-Pellu, and the invitations he received to go still farther, to Awyau, the capital of Yoruba, a large city, and to other places. The success with which he preached the gospel, and the character of some of the natives, declaring that they never worshipped an idol—and the very emphatic manner in which the missionary testifies that "everybody in that country believes in one true and living God, of whose character they often entertain surprisingly correct notions—a natural result of the pure theism of their natural religion"—are wonderful and truly gratifying. So also is the interest evinced by several Mohammedans in the gospel instructions addressed to them.

After having determined to accept the invitation to establish a mission at Ijaye, among the Yorubans, he returned via London to the United States to report progress, and obtain men and means for its vigorous prosecution. In August, 1853, with two additional missionaries and their wives, he reached Lagos, on the Coast, and with but little detention this time, proceeded to the interior. By June of the following year, they had built residences and a chapel at Ijaye, and they had baptized several converts. Himself and

one other missionary remained there till the autumn of the following year, when he removed to Ogbomoshaw, fifty miles further in the interior, and began another station. The reception of one of the missionaries there, on his first visit, was so encouraging, that on returning he records his conviction, that the whole country occupied by the heathen was now open to missionaries.

Soon after this, Mr. Bowen visited Illorin, a city of the first class for size, and there had many and most interesting conferences with the king and the other rulers. They listened with becoming interest to the preaching of the Gospel, and were evidently much impressed in its favor; but the rigid caste of their *fate* led them to the conclusion, that it would not do *for them* to renounce the Koran and the false prophet. Still, a favorable impression has certainly been produced, which may be successfully followed up hereafter. The character of these people is thus described:

"The Pulohs, (called also Fulahs and Fellahs,) who are the rulers of Illorin, are by far the most interesting people in Central Africa. According to their own account their ancestors were white, and they still call themselves white men. I have already expressed a conjecture that they may be the Psylli or Psulloi of ancient history. Some of the tribe relate a tradition that their people once lived about Messina, near Timbuctoo, whence they dispersed by four emigrations,—to the Senegal—to the Susa country, which they subdued and called Futa, (a name long ago referred to Phut, the grandson of Noah, from whom, it is thought by some, the Fulahs are descended,)—to Barba, and other countries west of the Niger—and to Hausa, where they have founded a great empire which extends to Illorin. Their language is not African; it is not Shemitic. In Africa they are called the red people. Some of them are black, others mulatto colored, and others almost white. The women plait the hair on each side, and tie it under the chin. They have the same cast of countenance as white women, and some of them are decidedly handsome. I noticed one, who would have passed for a sharp-nosed woman in any country. The Azbens, who live on the southern borders of the desert, were declared to be entirely white like myself. This was the only white tribe known to the people of Hausa and Kanike."

None of these Pulohs had been very great travelers, but the Moors and Arabs had told them wonderful stories of a tribe none of whom are more than three feet high—of others with tails, and others still with horns! This penchant for the marvellous, perfectly unsupported as it is by any reliable evidence, is suitably ridiculed by the author.

From Mr. Bowen's description of Sudan, we gather the

following interesting details as to the people of Central Africa:

There are three classes. 1. The true negro of the lowest organism, naturally incapable of refined feelings, never feeling disgust. 2. Mulattoes, varying in color from dark to very bright. The mulatto Pulohs are physically and mentally a fine race. 3. Black people with European features,—descendants of mulattoes and negroes,—but retaining the features of the former, and the skin of the latter. The intellect of the two latter classes, as indicated by their language, is highly encouraging. The Yoruban language affords all the terms necessary for a full and clear declaration of the Gospel. The reason why they pay such deep attention to preaching, as constantly reported by the missionaries, is because they well understand what the gospel teaches. The pure and correct theism, which rises far above the superstitions of the people, is another proof of their mental soundness.

They have a good share of common sense, and readily form correct notions of the missionaries who go among them. But they are almost destitute of science, having no weights or measures. They measure months by the moon, and years from one rainy season to another. They believe the earth to be a circle, with the land in the centre bounded by water. None of the tribes of Africa have invented an alphabet for their language, except the late alphabet of the Vies. They all write Arabic, if they write at all. Some of the Central Africans compose spirited verses on war, love and other subjects. When Mr. Bowen was refused admittance into Awyaw, the women were soon singing about it; the first line of their song was:

“The white man camped at the root of the tree.”

They deal much in proverbs, those of the Yorubas being among the most remarkable in the world.

In their moral character there is much to admire and much to condemn. By regarding too exclusively the one trait or the other, much misapprehension would result.

They are naturally kind, polite, not treacherous, regard honor, and detest ingratitude. They are industrious too, and would be more so with adequate motive. With no better markets for their surplus produce, labor-saving expedients would produce idleness, and consequent vice and degradation. Their reverence for parents and superiors is noticeable, hence their teachableness. They are remarkably free from adultery, theft and dishonesty. But they lack a sound conscience. They fear the laws of their country and public opinion, but have little notion of God's retribution. They are rather devoid of modesty, but shameless exposure of their persons decreases as you recede from the Coast. At Illorin, the Pulohs exhibit a degree of refinement. All the people in this part of Africa live in towns, which exerts a polishing influence on them. Their markets are large and attractive. They sit and sleep on mats on the earthen floor of their dwellings; eat from a common dish, the women apart from the men. The dress on the Coast is only a breech-cloth and a wrapper; in the interior much more ample and varied,—trousers, tunics, palm hats or turbans, sandals, &c. They are remarkably cleanly, often washing their clothes and their whole bodies with soap and water daily, thus removing the odor so offensive in the negroes of the United States. In their cooking they bake nothing, but boil or fry their food in earthen pots, take three meals a day—breakfast a little after sunrise, dinner at noon, and supper after dark. Their usual drink is water; tea and coffee are unknown.

The Yorubans are eminently social, fond of visiting, eating and sitting together; are very ceremonious too. Courtship is carried on by the female relatives chiefly, but either sex has the right to make a proposition of marriage. Polygamy is universal in Africa, hence no woman, pretty or ugly, is obliged to remain unmarried. The woman, after marriage, is sole owner of her property and earnings, is not obliged to work for her husband, and has no claim on him for support. When a man dies, the eldest son inherits the house and all the wives of his father, except his own mother. Yoruban women are not prolific, and entire barren-

ness is not uncommon, but is reckoned a great disgrace.

Most of the Yorubans are farmers; their only implement the hoe; no carts, wagons or plows; but they cultivate well Indian and Guinea corn, yams and cotton. Every man has his own farm by usage—when abandoned, it is common property. Many men and more women are engaged in traffic. The arts, though in a rude state, supply the wants of the people. There are iron-smelters, carpenters, leather-dressers, saddlers, tailors, spinning by the women, weaving by men. Every one is free to choose, follow or change his occupation at pleasure. The tools are so simple as to appear contemptible—especially those of the carpenter, blacksmith and weaver. Glass manufacture is a great secret confined to few.

In Yoruba, many of the notions which the people entertain of God are remarkably correct. They make Him the efficient Creator, have some notion of His justice and holiness, and talk much of His goodness, knowledge, power and providence. They will not compare the greatest idol to God. "Could we convince the heathen that Jesus is a better Mediator than their idols, they would be converted." The devil-worship of the Africans, of which so much has been said, is nothing more or less than trust in false mediators. The images made by the negroes are only symbols. No one supposes that they are endowed with spirit, intelligence or power. They are precisely analogous to the images, pictures and crosses of the Catholics. In Yoruba, every idol has its priests, who offer sacrifices of goats, sheep, hens and pigeons. Sometimes, though very rarely, they offer human sacrifices. No sacrifices are offered to God. Sometimes they pray to Him, and often thank Him for the blessings of life. In their idol-worship, most of the common-people do not distinguish between the symbol and the thing symbolized. The sun and moon are not worshipped in any part of Yoruba, except at Ifeh—but there are traces of sun-worship in many parts of Africa.

The civil officers are the king of Awyaw and his counselors, and the governors and their counsellors in the several towns. Neither king nor governor is above law. From

the king, or governor, and council, there seems to be an appeal sometimes to the people, who make or repeal the laws. Criminals are executed by beheading, or strangling with a rope. The capital offences are murder, treason and house-burning. All prisoners taken in war are slaves, and if not redeemed by their countrymen, are set to work by their captors or sold to dealers. The price varies from thirty to sixty dollars, according to age or quality. In Yoruba they are not cruelly treated, and home-born slaves are seldom sold to slavers. At least four-fifths of the people are free.

On the whole, then, this volume must convince us, that there is a high degree of civilization in these cities of Central Africa. The industry, honesty, cleanliness, progress in the mechanic arts, and superiority in religious views, which distinguish the people, elevate them far above the naked, filthy savages who occupy other portions of the country. This requires to be taken into account by all who would be just in their estimate, and not put all native Africans on the level with the lowest.

Several of the closing chapters are devoted to the geography, the climate and healthfulness—and other scientific views of Yoruba—from which, though their perusal entire will be intensely interesting and instructive to those who possess this volume, we can only command space to glean a few of the items of greatest importance.

The Yoruba family, in all its various tribes and compartments, extending back from the Coast nearly to the Niger, covers a tract of some forty thousand square miles, and including all who speak varieties of the same language, may amount to three millions of souls. The population of its large towns varies from seventy thousand in Illorin, to twenty thousand in Lagos; twenty-five thousand in Ogbomoshaw, and thirty-five thousand in Ijaye. The face of the country is generally undulating; there are no ranges of mountains, the streams are generally clear, the soil is various, some of it decidedly fertile, but not covered with heavy forests and dense undergrowth like Liberia; but almost the whole of Yoruba is open prairie, scattered over with small, spreading trees and some forests. The water is generally good, but always warm.

The rainy and dry seasons divide the year, the former occupying two-thirds of it. But traveling is not suspended by the rains; and the climate has no bad effect on the natives. The diseases are not malignant—no cholera, plagues or other epidemics prevail; agues are not common. On the whole, the people are more healthy, and far less liable to die of acute diseases, than we are in America. The acclimating fever is scarcely more dangerous than an ordinary cold, but the debility which follows it may result in serious consequences. In the author's case, the fever was so light that he was not laid up till the fourth day, and could scarcely persuade himself that his indisposition was the dreaded African fever. The bane of African residents is debility. It must not be supposed, however, that a resident in Yoruba, at least, is always half dead with debility. Mr. Bowen has repeatedly walked three or four days' journey at a time, keeping up with the natives, wading streams, climbing mountains, sleeping under trees without a tent, and living on the usual food of the people. He remarks—"Such exposures would be unfavorable to health in any climate, and I cannot think that a climate where white men can do all this, is sufficiently bad to excuse them from missionary duty."

The natives in most places are among the most cleanly people in the world, washing their bodies daily, and their clothes often, which is one reason of their good health. By building proper houses, and observing all the rules of health, the author has little doubt that Europeans would almost escape the effects of the African climate. After quoting with approbation Dr. Judson's remark, that in Burmah the average life of missionaries was about five years, and that inactivity killed them, he gives the following counsel:

"Few better reforms could be introduced into missionary life, than for each member of the corps to labor three hours every day at some useful mechanical art, which would give relaxation to his mind and vigor to his body. I propose to put me up a little shop, and try to learn the art of making chairs, tables and spinning wheels. Even fatigue is not hurtful, unless carried to excess. I have walked in my journeys till my bones ached, and yet I soon felt all the better for it. In Liberia, when some of the emigrants who came out about the same time I did were moving about with swollen ankles, an old settler pointed them to me and said: 'Look at that man; he is always going, and see how much better off he is than you are.'"

Finally, in regard to the physical geography and other facilities of this region, it is remarked, that Yoruba, (a kind of peninsula, with regard to its position to the sea and to the Niger,) from its healthiness, and the ease with which roads may be constructed, seems destined for one of the most important portions of the African Continent. If colonized by civilized blacks from America, and properly conducted, it would soon command the trade of all Central Africa, to which it is the natural key.

In this choice portion of the unevangelized globe, the Southern Baptist Board of Missions have already established three promising stations; at Lagos, where Mr. Harden, a colored man from Liberia, (formerly of Baltimore, Md.,) has charge; at Ogbomoshaw, two hundred miles in the interior, where two or three American white missionaries and their families are stationed; and the other at Ijaye, intermediate between these, where a like number are now placed. How bright and hopeful is this beginning! And who can fail to trace the compensating benevolence and wisdom of the Divine ordering, which *just now* is opening such a field to these brethren. Of one thing let us all be reminded—It is more than possible—yea, there is abundant reason to fear, both from the nature of the case, and from the historical development hitherto—that much, if not most, of our regard for colonization, and for Liberia as a fruit of it, has been begotten and fostered, not by any generous regard for her welfare and advancement—that she may have a name and a glory, and become a blessing to the earth; but rather by the present and foreseen exigencies of our own land. Just so far as this has been our leading motive, it savors too much of narrow selfishness and timid apprehension, to beget or cherish a truly noble offering. What is now needed, if we mistake not, is a lofty, Christian and patriotic enthusiasm for planting on the shores of Africa a free, virtuous, enlightened nation, to bless that dark land with the radiance of a better day than has hitherto dawned on her, and to illustrate most conspicuously and discriminatingly how God's providence loves to honor, and aid, and crown with best and largest success, what has been set

on foot for His glory. In a word, when self is lost and forgotten, swallowed up in an absorbing regard for something higher and better, then shall we labor more zealously, and with more confident hope that God will bless us.

Wilson's Western Africa, to which reference has already been made, is one of the noblest and most complete contributions towards a full and definite knowledge, of the coast regions especially, of that too much neglected land. The author truly remarks, that most of the books hitherto written in regard to this portion of Africa, have confined the information they give to single and isolated districts, or they have been written by transient visitors, who could see nothing but the surface of things. This volume, on the contrary, embraces an extensive portion of the coast, reaching some twenty-five degrees of north and south latitude, and it presents, in a lucid arrangement, the careful and earnest investigations which the author has devoted nearly a score of years of the vigor of his life in making. He by no means confines the statements here given to his own personal observations, extensive as they have been; but guided by his knowledge and experience, he sifts and condenses from the best and most reliable sources all the important facts which are here presented to the reader. The task has been most skillfully performed. The volume is divided into four parts. The first, in five chapters, treats very generally of Africa as a whole, and what the ancients knew of it. Then more specifically of the geography of Western Africa, the Portuguese discoveries, their settlements and their decline. Then it traces the early enterprises of the English, French and Dutch in Western Africa, and closes with a sketch of Senegambia. Part second, in twelve chapters, goes over minutely and thoroughly all the coast portions of Northern Guinea, reaching almost down to the equator. The third part, likewise embracing twelve chapters, goes over Southern Guinea in the same minute and faithful manner, tracing down the coast to about the fifteenth degree of south latitude. Then in the fourth or closing part, in six chapters, we have a more thorough and minute description of Liberia, of Sierra Leone, of the slave trade, and

the true means of abolishing it; a chapter on the languages of Africa, another on Christian missions in Western Africa, and finally a discussion of the agency devolving on white men in connection with these missions. When, furthermore, we have stated that these topics are all treated by the hand of a master, with a degree of fulness and fidelity sufficiently exhaustive to satisfy most inquirers, and with commendable candor and impartiality, we have but faintly indicated our high appreciation of the obligation which Mr. Wilson has conferred.

Mr. Flickinger's book contains little more than one-eighth part as much matter as the volume of Mr. Wilson, and is confined to three very small tribes, the Mendis, the Sherbros and the Timanys, situated between Sierra Leone and Liberia. Probably, the author is a fair specimen of the simple-minded, godly ministers of the United Brethren, or Moravians. His little volume is embellished with his likeness, and contains thirty-six chapters, very briefly and with unusual simplicity describing these tribes of Africans, with which his residence on that coast made him familiar. He shows their rudeness, their degradation, their darkness, as they have often more elaborately and graphically been described before. Their perishing need of the gospel is indicated, and what its faithful ministrations, accompanied with schools and the various processes of civilization and improvement, would accomplish for them. Hence the duty of the privileged disciples of Christ in this country to labor for the achievement of this object; and more especially his appeal to his own brethren, the Moravians, is urged by all the common motives and enforcements. The sincere and truthful honesty of the writer seem impressed on every page; and as his book may circulate among those who have not been reached by more elaborate and powerful developments of the same great subject, it may be hoped that its influence will be salutary.

Mr. Andersson's wanderings, explorations and discoveries are of quite a different character. He was an adventurous and intrepid Swede, who having acquired some taste for travel in other regions, went to England and joined

himself to a private enterprise, full of hardship and adventure, among the wild beasts and wild men of the interior of that portion of the African Continent lying between the settlements of Europeans, which have stretched northwardly from the Cape, and the track of Dr. Livingstone's extensive explorations. Among the rest, he reached the little Lake Ngami, which gives a name to his interesting volume. He was not, indeed, a missionary himself; but so frequently was he the guest and the traveling companion of these pious and devoted laborers, who were struggling to do good among some of the most thankless and hopeless of the natives, that much of his more reliable information was gathered from their larger experience, and hence is not inappropriately introduced in this article. We have been more than willing, moreover, to give the unbiased testimony of an outside observer, as to the results of these evangelizing labors which he witnessed. The stand-point of his observation may not indeed be the most favorable, nor his verdict absolutely conclusive. As a member of the National Lutheran Church, he probably had more regard for the forms than for the spirit of Christianity; and the larger part of the missions he visited, German and Wesleyan, being nearly allied to his own faith, do not furnish the best field for a favorable observation. Indeed, whether from the forbidding and almost hopeless character of the tribes and people on whom these evangelizing labors have been expended, or some infelicity of their character or application, the results seem meagre indeed. We cannot here go at any length into the solution of this problem; but it is just now worthy of special notice, that very much such simple efforts at preaching the gospel—without schools or other appliances—which one class among us are so earnestly inculcating as the true primitive type of Christian missions, seem there to have been very decidedly a failure.

But Mr. Andersson's book will not prove a failure. It is so full of perilous and exciting adventure, narrated for the most part with commendable simplicity, and without offensive self-glorification, he tells us so much which is new and fascinating by its freshness, and his portraiture of men, and

beasts, and scenery, is so graphic and life-like, that we are sure his volume will long continue to be a favorite. Since this paper was commenced, the news of his painful death has reached this country. It seems that, undeterred by past severe endurances, he adventured a third time on African explorations, and, in one of his hunting excursions, was trampled to death by a wounded and infuriated elephant.

When this Article was commenced, and even when put to press, the most confident expectation was entertained, on what seemed reliable assurances, that Dr. Livingstone's volume would be received in season to have the advanced sheets reviewed in this connection. But up to this day (June 11th) but the merest outline with many of the spirited and graphic Illustrations have been received by the American Publishers. It will be duly presented in our pages hereafter—perhaps in connection with Dr. Barth's Exploration of Northern and Central Africa; and Lieut. Burton's Journals in Eastern Africa—thus compassing with this article, the whole of that interesting quarter of the globe.

THE TESTIMONY OF THE ROCKS:

Or, Geology in its Bearings on the Two Theologies, Natural and Revealed. By HUGH MILLER. With Memorials of the Death and Character of the Author. Boston: Gould & Lincoln.

OUR age is often abused for an alleged want of heroism. It is called a hard and practical age, deficient in poetry and sentiment: divorced from chivalry, and wedded to money-making. Carlyle pours out a torrent of sarcasm and scorn on the pigmy men of our generation, ceaseless as the flood from the dragon's mouth in the Apocalypse, and evokes Abbott Samson from the shades of the past as a model of true heroism. Such despair over human degeneracy, indi-

cates rather the dim eye than the dark place. The stupid Mexican treads unconsciously on the golden sands of the Pacific shore, which unfold their hidden wealth to the clear-sighted Anglo-Saxon. There is no want of heroism in our day. The belted knights of Cressy and Agincourt were not braver or more chivalric than the six hundred Crimean warriors from the "nation of shop-keepers," who made the brilliant but hopeless charge at Balaklava. Jason, with his adventurous crew, skirting the shores of the Euxine, cannot compete in heroism with Florence Nightingale and her angel band, sailing over the same waters for higher ends. No hero embalmed in immortal verse by Ariosto, or Tasso, or the Northern Sagas, for conflicts dire with giants, and dragons, and sorcerors, in defence of fair lady, can take the palm of chivalry from Kane and McRae, battling with the ice-king in his strong fortresses, and storming the cave of Æolus to carry succor to lost mariners.

Heroism in the human heart is not extinct. The form may change, but the spirit is eternal. It may be found to-day in many a lowly home, where a life-long sufferer wastes to the grave without repining; by many a hearth, where parent and child, alike children of toil, struggle cheerfully for a bare subsistence. Hugh Miller deserves a high place with the foremost heroes of any age. His pride in honest labor; his manly preference of a life of toil to a life of dependent ease; his choice of a mason's trade, as a matriculation in nature's university, introducing him to the strange hieroglyphics sculptured on many a rocky page; his iron purpose, never relenting during a fifteen years' experience of harsh masters, and rude companions, and filthy lodgings, and tables scantily spread with porridge and bannocks; his rigid economy for the body to buy food for the soul; his stern adherence to right at the sacrifice of comfort and popularity; his high aims, which gathered fresh strength and fortitude from difficulties insurmountable to others, all mark him as a hero, nobler, and more worthy of reverence, because more human, than Amadis de Gaul or the Chevalier Bayard.

Hugh Miller seems to us the finest model of a self-educat-

ted man in literary history. Struggling painfully upward, like Burns, from the Scottish peasantry, with less of sunshine and fewer words of good cheer in early manhood, he shared none of the poet's bitterness against worldly superiors, and was equally free from the low vices which clouded the poet's genius and shortened his days. With less of practical sagacity and talent for statesmanship than Franklin, he had a higher poetic imagination, and profounder religious sensibilities, and a nobler character. Self-educated men are liable to peculiar prejudices; they are generally *crotchety*; but it would be hard to find a better specimen of a well-rounded mind than Hugh Miller, free alike from weakness and from vanity.

His intellect was robust and healthy, having no taint of the morbidness common to genius, which often pains one in the pages of Carlyle, and Foster, and Tennyson, and De Quincey. He united a fine imagination with reasoning powers of the first order. A keen and sagacious observer of nature and men, often penetrating to fundamental laws by that intuitive perception, which in its lower range is so striking a characteristic of woman, and in its higher sphere belongs to all great discoverers, he was eminently cautious and deliberate in forming and expressing opinions. In an age fruitful in scientific speculations, he scarcely embraced an error, or was compelled to retract an opinion. When we add to these qualities of mind his generous culture, which was broader and richer than that of most men trained in the schools, including all that is noteworthy in English poetry, history, philosophy and theology; and his charming style, pronounced by good judges the best English of the age, and combining the purity of Goldsmith with the vigor of Bolingbroke and the dignity of Hooker, one may be pardoned for cherishing a reverential love for the man, not unlike the attachment of the Highland clansman to his hereditary chief.

He did more than any man of his age to popularize Geology, and awaken an enthusiasm in this youthful science among the people. As Chalmers' "Astronomical Discourses" and Nichols' "Architecture of the Heavens"

opened the wonders of astronomy to the apprehension of the common mind, the "Old Red Sandstone" and "Foot-prints of the Creator" brought the marvellous facts of geology into the hovel of the peasant as well as the study of the scholar. His exquisite style invested the mysteries of earth's ancient history with a fascination scarcely surpassed by the latest romance of Scott, and many a reader became as familiar with the habits of the Pterichthys and Asterolepis, as with the customs of Mac Ivor and Montrose. The volume before us contains the ripened fruits of his genius, and learning, and piety. It will take rank, we believe, as the ablest of his works, and the richest contribution made by English literature to physico-theological science. It is a wonderful book. One knows not whether to admire most the profoundness of his learning, or the clearness and vigor of his reasoning, or the richness of his literary allusions, or the magical grace of his style, or his intelligent and reverential piety. As the warrior is content to die on the battle-field in the arms of victory, we know not that Hugh Miller could have chosen a better hour for death, (if it had not come by his own hand, in the wildness of delirium,) than when he had completed this demonstration that the God of Revelation is also the Author of Nature, and laid it as an humble offering on the altar of religion.

The Memorials prefixed by the American publishers add much to the value of the work. They make us acquainted with his private life, and the esteem in which he was held by the scholars and the common people of Scotland. They attest the purity of his character, the frankness and courtesy of his manners, and the genuineness of his piety. When pretenders to science, like Nott and Gliddon, sneer at the Bible and the Christian faith; and popular writers, like Dickens, caricature the clergy and Evangelical religion, it is refreshing to find a truly great man, like Miller, acknowledging his indebtedness to the instructions of the pulpit, bowing humbly like a little child before the Bible as the fountain of all truth. We shall give a brief analysis of the work, before passing to any observations on its teachings.

The first chapter, on the *Palæontological History of Plants*, demonstrates the important truth, that a great principle of order has regulated the introduction of vegetable life on earth from its first beginning. The character of vegetable life has steadily improved. We may trace the evidence of continuous progress from the flowerless plants, without proper stem or leaf, to the dicotyledonous plants and trees, which include the most important varieties of our era, and this progress has been in a direct scientific line.

"It is a marvellous fact, whose full meaning we can as yet but imperfectly comprehend, that myriads of ages ere there existed a human mind, well nigh the same principles of classification now developed by man's intellect in our better treatises of zoology and botany, were developed on this earth in the successive geologic periods; and that the by-past productions of our planet, animal and vegetable, were chronologically arranged in its history, according to the same laws of thought which impart regularity and order to the works of the later naturalists and phytologists." P. 35.

The classification adopted by Lindley in botanical science, is precisely the same, with a single exception, (which may soon be removed by a new discovery,) with the order in which geology teaches that plants were introduced upon the earth's surface, and Mr. Miller suggests the pertinent inquiry,

"Whether we have not a new argument in the fact, for an identity in constitution and quality of the Divine and human minds; not a mere fanciful identity, the result of a disposition on the part of man to imagine to himself a God bearing his own likeness, but an identity real and actual, and the result of that creative act by which God has formed man in His own image." P. 36.

The second chapter, on the *Palæontological History of Animals*, develops a similar fact in the introduction of animal tribes. The geological order of fossils in the earth's strata, corresponds with the scientific classification of the best naturalists. It brings out, also, a curious fact in the history of the different classes of vertebrata. There have been periods of high development and subsequent decline; and each class, at the time of its highest development, has given distinct foreshadowings of the superior order next to come. He quotes the following language from Agassiz:

"It is plain that before the class of reptiles was introduced upon our globe, the fishes, being then the only representative of the type of vertebrata, were invested with the characters of a higher order, embodying, as it were, a prospective view of a higher development in another class, which was introduced as a distinct type only at a later period; and from that time, the reptilian character, which had been so prominent in the oldest fishes, was gradually reduced, till in more recent periods, and in the present creation, the fishes lost all this herpetological relationship, and were at last endowed with characters which contrast as much when compared with reptiles, as they agreed closely in the beginning." P. 99.

The third chapter, on "*The Two Records, Mosaic and Geological*," has been previously published in this country, and is the raciest and most eloquent in the volume. It presents a new theory for harmonizing the narrative of the creation in Genesis with the known facts in geology, and confesses that the theories of Chalmers and Pye Smith, considered satisfactory a few years ago, have been outgrown by geological discoveries. He considers the "days" of Genesis as prolonged periods, instead of natural days, and believes the seventh day to be yet in progress, for "the work of redemption is the work of God's Sabbath day." The illustration, drawn from the collection in the British Museum, of the vegetable, and reptilian, and mammalian periods, corresponding to the third, and fifth, and sixth days of creation, is one of the finest pieces of descriptive painting in the English language.

The fourth chapter, on the *Mosaic Vision of Creation*, continues the discussion of the same subject, and is an ingenious and well elaborated argument for the theory that Moses received his knowledge of the great facts of creation by vision, instead of verbal inspiration. God revealed to him in this way the pattern of the tabernacle, and to other prophets the future events which they foretold. On this theory, the narrative in Genesis is not an accurate account of facts, but a description of scenes and occurrences as they would appear optically to an observer. As in prophecy the event may be wholly misapprehended, until read by the light of its accomplishment, so the narrative in Genesis must be interpreted by the facts of science. The brightening and fading of the successive tableaux in the vision, would naturally suggest, also, the rising and setting of the

sun, and explain the use of the word "day." The argument may fail in carrying conviction to many minds, but it is a fine specimen of ingenious and cumulative reasoning, and the description of the progress of the vision, reminds one of the grandest passages in the *Paradise Lost*.

Chapters fifth and sixth, on *Geology in its Bearings on the Two Theologies*, are the most original and suggestive in the volume. As the author said of an article of McCosh on "Typical Forms," they contain the seeds of a rich volume. He brings in geology as a skillful teacher of natural religion. It refutes the skeptical theory of an infinite succession of beings, by proving that all orders of existence of which we have any knowledge, had an actual beginning. It refutes, also, the doctrine of development, by exhibiting the growth of individuals and tribes from birth to death, but indicating nowhere the transformation of one species into another. It refutes, also, the argument of Hume, that from a single effect we can know nothing of the producing cause, and confirms the old argument from design, by showing that the whole history of creation has been in a direct line of progress, and that "man is the end toward which all the animal creation has tended from the first appearance of the first palæozoic fishes." It confirms, also, the doctrine of revelation that man has been made in the Divine image, for he is an intelligent agent to carry forward the Divine plan for cultivating and beautifying the earth's surface, and developing the capacities of inferior tribes. In constructive power he is ever imitating the wonderful contrivances visible in the animate creation; and in his æsthetic culture, he only re-produces combinations of color and form found in the fossils of past ages. "There is no form of the volute known to the architect but may be found in the rocks; but there are many forms in the rocks unknown to the architect." The sixth chapter contains, also, some suggestive passages on the Unity of the Human Race, and the possible origin of the present diversities, in the degradation consequent upon sinful habits in successive generations.

Chapters seventh and eighth, on *the Noachian Deluge*, present strong and, as it appears to us, unanswerable ar-

guments against the old theory of a universal deluge, and maintain that all the ends of retribution for sin were answered by flooding the regions inhabited by man. They present, also, a vivid picture of the means by which such a deluge may have been occasioned, in harmony with processes well known in geologic history.

Chapter ninth, on the *Discoverable and the Revealed*, discusses with rare discrimination the object of a revelation from heaven. The author maintains that it is to make known truth which cannot be discovered by the senses or the reason. The Bible was never designed to teach scientific but religious truth, and it uniformly describes the scientific facts as they appear to an ordinary observer.

Chapter tenth, on the *Geology of the Anti-Geologists*, exposes the wild assumptions and incoherent reasonings of the men who pretend to explain the phenomena of nature, while they deny the first principles of geological science. It is a running fire of irony, and logic, and sarcasm, and pleases us less than any chapter in any of the author's works. It is the only instance of uncharitableness we can recall in his writings.

Chapters eleventh and twelfth, on the *Less Known Fossil Floras of Scotland*, are valuable contributions to the geological history of Scotland, but quite out of place in this volume, and seriously mar its harmony.

As this work presents the latest results of geological research, so far as they relate to the Scriptures, we propose to survey briefly the points of contact between Geology and the Bible, and to show how far its discoveries have modified Biblical interpretation, and in what respects they have illustrated or confirmed important Biblical doctrines.

1. In what particulars has Geology modified the common interpretation of the Bible?

(a.) The Antiquity of the Earth.

Unscientific readers would infer from the first chapter of Genesis that the earth was created in the six days, at whose close man became its inhabitant; and that it can lay claim to no higher antiquity than the few thousand years of man's existence. But this interpretation is not of necessity

the correct one. It was doubted by learned expositors before geology had lisped its first rudiments, and it is now generally admitted by candid minds that "the writings of Moses do not fix the antiquity of the globe." The first verse of Genesis denies the eternity or self-origination of matter, and declares the *fact* of creation. It asserts that the heavens and the earth had a beginning, and were the work of God. *When* they came into being, whether in immediate connection with the creations of the six days, or countless ages before them, the sacred writer does not intimate. If an objector asserts that the historic unity of the narrative requires the events to be interpreted as following in direct succession, we refer him to the method pursued by the same writer in narrating his own birth. In the second chapter of Exodus it is said, "There went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived and bare a son." Every reader would naturally infer that this son, Moses, was the first-born of his parents, but subsequent events in the record prove that two children, at least, Miriam and Aaron, were born before him. The brevity of the Scriptures brings together in the order of narrative, events which may be separated by years or ages in the order of time.

An intelligent mind in our day cannot doubt the great antiquity of the earth, without setting aside the laws on which human faith rests, and dismissing the argument for the Divine existence and wisdom drawn from proofs of design in the creation. Astronomy asserts for the heavens a vast antiquity. It declares that many of the stars, and the remoter nebulae visible through the telescope, must have been created ages before the supposed era of the world's formation. By well known laws of optics this conclusion is inevitable, for light from the most distant telescopic nebulae can have reached the earth only after a movement of millions of years. Geology, following in the steps of its sister science, puts forth similar claims to the antiquity of our globe. It unfolds distinct and successive strata in the earth's crust, each containing fossil relics of tribes that have lived and died, and whose biography, written in these rocky

leaves, is as legible, and as credible too, as the history of Nineveh and Pompeii, disinterred from the oblivion of ages. If one believes implicitly that the ruins of human dwellings, and the implements of handi-work, found in the disinterred cities, indicate the former existence of nations long extinct, the same laws of evidence require him to believe that the skeletons of fishes, and reptiles, and birds, found in the Palæozoic, and Secondary, and Tertiary formations, indicate the former existence of animate tribes which were extinct long before man had being. Hugh Miller has a fine illustration of this point in his "First Impressions of England." He places a thoughtful man in a graveyard in the north of Scotland. The sexton with his spade turns up from the soil human bones, fragments of coffins and rusted nails; striking deeper beneath the human remains, he reaches a vein of sea-sand, filled with shells of oyster, and mussel, and cockle; lower still, he penetrates a bed of sandstone, and beneath it a bed of impure lime, richly charged with remains of fish, of strangely antique forms. It makes poor patchwork of logic to infer from the human bones and coffins that human bodies were once buried there, and to deny that the other remains mark a burial-place of shells and fishes. If one admits that these fossil relics prove the former existence of tribes of living creatures, there is no escape from the conclusion of the geologist. The earth's crust to the depth of several miles is filled with fossils, and the Divine veracity, and the Divine origin of the laws which guide human faith, compel one to believe that the strata of our earth indicate an antiquity which almost surpasses the power of numbers to estimate. Distances in space, though they suggest no definite conception, may be employed to illustrate distances of time. We may compare the antiquity of the superficial deposits, the most recent formations, with the distances of satellites in the solar system from their planets, the antiquity of the Tertiary formations with the distances of the remoter planets from their central suns; of the Secondary formations with the distances of star from star; and of the Palæozoic formations (leaving the Azoic out of account) with the un-

measurable spaces separating our system from the telescopic nebulae.

While geology puts forth such confident claims to the vast antiquity of the globe, it suggests indirect proof of the recent origin of man. It confirms the Scripture record that man is the last born of creation, placed as a sovereign on the perfected earth to keep and till it, and hold dominion over its living tribes. After the most diligent search it has found no trace of human remains or works in the latest of the Tertiary formations, and it has failed equally to discover proof of the creation of any fish, or bird, or mammal, since man began to be. As the word of God teaches, geology affirms, that man was the last formed of living creatures, and with his appearance God rested from the work of creation.

(b.) The "*Six Days*" of Creation.

Christian men of science have struggled hard to retain the literal meaning of the word "day," without doing violence to the facts of geology. Dr. Chalmers maintained with great ability that a general convulsion may have preceded man's coming, indicated by the "without form and void, and the darkness on the face of the deep." The six days of creation would then be literal, and in them was completed the process of refitting our globe as a dwelling-place for man. Dr. Pye Smith framed an elaborate argument to prove that the convulsion may have been local, confined to western Asia, and that the creation described pertained to that locality. The theory of Chalmers, once considered satisfactory, is now inadequate to explain the facts of geology. Diligent search has failed to discover any proof of such a convulsion, and has found a formidable array of evidence to discredit it. Some periods in the earth's history have apparently closed with a great catastrophe. Whole species of living beings suddenly disappear, and their fossil remains betray marks of fear and agony in the act of dying. They seem to have been overtaken by a sudden and general destruction. But there is no trace of a catastrophe, or an extinction of living tribes, just before man's coming. The existence of many species of fishes, and reptiles, and mammals, of the human period, may be traced

back in an unbroken series of generations for ages before the apparent time of man's creation. There is no dislocation of strata, no break in the progression of animal life, but peace and quietude prevail on earth, as if the time of great convulsions had passed by, and the globe was prepared for the abode of rational beings.

Can the "six days" be interpreted as prolonged periods, instead of natural terms of twenty-four hours? Our author accepts this view, and thinks the Christian world will soon imitate him. He contends that the Scripture use of the word "day" is not uniform. In prophecy it denotes a year, or term of years. In Genesis 2: 4, it denotes the whole period of creation. Why may it not be equally indefinite in the first chapter? If the sun was not visible till the fourth day, how could the reckoning be made by the earth's diurnal revolution before that time? Hugh Miller thinks the facts of the creation were revealed to Moses in vision, as the events of future history were revealed to the prophets, and from this he draws a fresh argument for the indefiniteness of the term. As the vision probably passed before Moses in successive scenes, each scene opening in dimness, then brightening into distinct view, and fading gradually away, he would be reminded of the morning and evening twilight, preceding and following the day, and might naturally describe the work of creation as completed in so many days, without attaching the restricted sense to the word which it generally bears.

If an honest exegesis will admit such an indefinite use of the word, which eminent Biblical scholars are willing to concede, it will establish a perfect harmony between the narrative of Genesis and the facts of geology; for the order of progress described by the sacred writer is precisely the order unfolded in the earth's strata, and Mr. Miller adds the cautious but decisive opinion, that he "knew not a single scientific truth that militated against even the minutest or least prominent of the Scriptural details of the creation."

(c.) The Flood.

Christians have generally believed in a universal deluge, submerging the entire earth, and destroying all vegetable

and animal life. Scientific objections have not troubled them, for they have regarded the event as a miracle, and rested their faith on the Divine omnipotence. If God designed to cover the earth with water, they have justly said, no difficulties which human ingenuity can suggest would interpose any barrier to the execution of His purposes. But the whole question turns on the nature of the Divine purposes. He determined to destroy the human race for its sinfulness, and selected the deluge as a fitting instrument of His wrath. In the Divine government the means and ends are always nicely adjusted, and there is no needless expenditure of power. In this particular case the agency might be expected to be adequate for the result designed, and no more than adequate. It would reach every human habitation, and exterminate the guilty race. But as only a small portion of the earth's surface was inhabited by man, why should other portions not yet tainted by sin fall under a similar judgment? Would not this involve a needless expenditure of power, and a needless waste of life in the animal creation? Human experience of the general methods of God's providence contradicts the popular belief.

But the language of Scripture, it is said, is very definite and precise: "All the high hills that were under the whole heaven were covered." Can this mean anything less than a universal deluge? If this were the only passage in the Bible where such strong language required modification, it might be accepted as decisive. But in the New Testament we read: "Then went out unto John, Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan." This needs limitation, for we know that but a small part of the Jews submitted to John's baptism. At the Pentecost, it is said, "there were dwelling at Jerusalem, devout men out of every nation under heaven;" but when these nations are enumerated, it is evident that very many in Africa and Europe, to say nothing of America, were unrepresented. If limitations must be placed to the statements of the New Testament, may not equal liberty be taken with the Old Testament?

If the language of Scripture does not imply, of necessity,

a universal deluge, scientific objections may be allowed their full force, and they have great weight. The varieties of insect, and reptile, and animal tribes are so numerous, the naturalist tells us, that a structure of the dimensions of the ark could, by no possibility, contain them. Many of them, too, are carnivorous, and could subsist only on animal diet. No known agencies could produce a body of water sufficient to cover the highest mountains of the globe, and unless restrained by miraculous power it would interrupt the ordinary laws of the earth's diurnal and annual revolution, of gravity, and of magnetic and electric currents. Scientific men, whose piety equals their learning, fail to discover any evidence of such a vast mass covering the surface of the whole earth, but they find, on the contrary, many portions of that surface which seem to have been untouched by water for ages prior to the deluge.

If a local deluge is more in harmony with the known facts of science, and with the general methods of Divine providence, and with the special object for which the judgment was designed, and meets all the requirements of a sound interpretation of Scripture, we can see no reason for accepting the popular opinion. Mr. Miller has a beautiful theory of the means by which such a deluge may have been occasioned, by the subsidence of the inhabited earth, causing a great influx of the waters of the ocean, and destroying all animal and human life in the regions overflowed. To an observer in the ark such a deluge would *seem* universal, and as the Scriptures generally describe scientific facts by appearance, rather than reality, the language of the sacred record would be fully justified.

II. Geology furnishes strong arguments in confirmation of the Sacred Record, and suggests many beautiful analogies to its profoundest doctrines.

(a.) It adduces new evidence for the existence of a Creator.

The skeptic has often asserted that no proof can be derived from nature of the fact of creation, or the necessity of a Creator. The present Cosmos has a being, he says, and

for all we know to the contrary, it may have existed from eternity. Why may not the forms of matter as well as spirit be eternal? Subtle metaphysical arguments have been invented by acute thinkers to subvert this assertion, but they have never proved quite satisfactory. Geology suggests a conclusive reply. It demonstrates that the present Cosmos had a beginning. It bids the skeptic read on stony tablets the history of the past from the Palæozoic age to the Tertiary deposits. It points him to the fact that "every plant and animal that now lives on earth, *began to be* during the great Tertiary period, and had no place among the plants or animals of the great Secondary division." "At definite lines in the deposits of the past, the existing mammals and molluscs cease to appear, and we find their places occupied by other mammals and molluscs." These, if traced farther back, disappear in turn, and give place to others, and thus group gives place to group in the different strata, "till deep in the rocks at the base of the Silurian system, we detect what seems to be the primordial group, beneath which only a single animal organism is known to occur." We can detect the starting-point and end of every extinct species. Every living group has its evident beginning. No species is developed from a preceding species, but the identity of each, though extending through many ages, is absolute and universal. An intelligent mind, tracing these frequent changes of the Cosmos, and the successive creations of new races and tribes, demands an adequate cause, which can be found only in a Creator.

(b.) Geology proves this Creator to be a *personal* being.

There is a peculiar grandeur in Pantheism which captivates many noble minds. Nor is the pantheistic theory easily confuted. Its metaphysics have often baffled the skill and subtlety of the ablest theists. But geology furnishes direct proof that the whole scheme of creation has been directed by a personal mind. Man always aims to find unity in variety, and after long and patient study of the vegetable and animate creations, he has succeeded in reducing the innumerable individuals composing them to distinct classes, separated by clearly defined lines of division.

These laws of classification have required profound genius for their discovery, but their simplicity and beauty commend them to every mind. Man did not make these laws. They existed for ages before he came into being. The fossils buried in earth's strata proclaim that the introduction of all organisms on our globe conformed precisely to these laws. The succession of beings from lower to higher, classified by the scientific mind, is precisely the order of creation revealed in the geological periods. Man has discovered laws which God has ordained, and if a personal mind was needed to discover them, a personal mind was no less needed to institute them.

Man finds himself endowed with constructive powers. He builds dwellings, invents machines to facilitate labor, contrives devices of convenience and utility, as morticed and bevelled joints, the column and the arch. He has æsthetic tastes; takes delight in certain colors and combinations of color; and devises graceful ornaments to gratify a sense of architectural beauty. But he is never original. He finds himself anticipated in every particular in the broad domain of nature. When he is most complacent in view of his own originality, he has only re-produced some form existing ages before in the vegetable or animal world. This singular resemblance between the plans and workings of the human and Divine minds is a confirmation of the Scripture doctrine that man is formed in the Divine image, and a confirmation equally strong of the personality of the Deity.

(c.) Geology proves the Creator to be an intelligent designer.

The argument from design and final causes has been treated with no little contempt in our day, but it is an argument of high order, and carries with it a cogent demonstration. Two great principles seem to pervade the entire Cosmos; the one, a principle of order in obedience to which all things conform to a certain general plan or pattern; the other a principle of special adaptation, by which each individual existence, while following the general plan, is also fitted for its own situation, and the ends given it to accomplish. The two have been often arrayed

in antagonism, but their true harmony is developed in the masterly work of McCosh on "Typical Forms." The argument from design rests equally on these two principles, and is strengthened by their harmony. The evidence from geology is overwhelming that from the beginning of creation, the Divine Mind has had certain ends in view, and the whole course of creation has been ordered for the ultimate accomplishment of these ends. Not only has each order of animal life been adapted to its peculiar condition, but each has foreshadowed the coming of other and higher beings. In the striking words of Agassiz, "Man is the end towards which all the animal creation has tended from the creation of the first Palæozoic fishes." There is proof of design in the structure of every individual being; there is higher proof of design in the comprehensive plan, by which the continual progress in organisms has looked forward to man's coming and wants. "The great column of being, with its base set in the sea, and inscribed like some triumphal pillar with many a strange form at once hieroglyphic and figure, bears, as the ornately sculptured capital, which imparts beauty and finish to the whole, reasoning, responsible man."

(d.) Man occupies a high place in the scale of creation.

The Scriptures give honor to man as the deputed sovereign of earth, having dominion alike over nature and over brutes. Geology teaches the same great truth. The Scriptures also represent man as the beloved child of God, the subject of a particular Providence, and of a sublime scheme of redemption. This view has often excited the jeer of the skeptic, as having no foundation in reason, and at variance with all the developments of science. Pope has ridiculed in stinging verse "the absurdity of man's conceiving himself to be the final cause of creation," when he is but a single link in the great chain of being, and

"From Nature's chain whatever link we strike,
Tenth or ten thousandth, breaks the chain alike."

The unbelieving astronomer has pointed to the myriads of worlds scattered through space, and asked if man deserved

a larger share of the Divine attention than the inhabitants of other spheres, and if it is probable that a sublime mystery like the Incarnation would be unfolded in this remote corner of the vast universe? Revelation answers these questions with sufficient definiteness, and geology suggests some far-reaching thoughts and analogies, which are worthy the attention of the scientific mind. It declares that man is a peculiar object of the Divine regard; that through countless cycles the earth waited in earnest expectation for his coming; that a long series of "geologic prophecies" predicted his appearing, and "the advent of man was the great event prefigured through the geological ages." It intimates a speculative doubt whether the planetary and stellar worlds in the firmament have yet received their rational inhabitants, or are passing through the various stages of preparation revealed in the earth's history, and destined to become ultimately the "mansions in the Father's house," prepared for His redeemed children. If during ages which numbers are weak to estimate, the earth had no intelligent inhabitants, other worlds may be at present in the same condition, and man may be in the stellar universe what he is on earth, the sovereign among creatures. Who can say that Mercury, almost hidden in the sun's rays, is not subject to that intense heat, forbidding all life, which has left its memorial in the granites, and porphyries, and mica-schists of our globe? Does not Mars, with its reflection of mountain snows, suggest memories of that unexplained period in the earth's history, when the temperature of the frigid zone overspread the tropics, and ice-bergs careered in a frozen sea over what is now the kingdom of Great Britain? And may not the cloudy belts of Jupiter indicate an atmosphere heavily surcharged with mist and vapor, which the sun cannot penetrate, as in the carboniferous era, when huge reptiles were the lords of creation? Geology can dispose of doubts of man's relative importance when compared with the inhabitants of other worlds, by raising doubts if such inhabitants exist with whom to compare him.

On the supposed improbability of the Incarnation, geol-

ogy speaks with greater boldness, if not with higher authority. It can discover no such improbability, but sees rather in this sublime event, the culmination of that progress visible through its whole history. From the dawn of creation till man's coming, it finds the Divine Being unfolding more fully His power, and wisdom, and goodness. Man is made in His own image, beautifying His earth, and imitating His works; "differing from his Maker, not in kind, but in degree;—not as matter differs from mind, or darkness from light, but simply as a mere portion of space or time differs from *all* space or *all* time." After forming man in His own likeness, one is prepared to believe that He may make a higher revelation of goodness by binding Himself to humanity in a personal union. In the eloquent words of our author:

"I cannot doubt that the Palæozoic, Secondary, and Tertiary dispensations of creation were charged, like the patriarchal and Mosaic dispensations of grace, with "the shadows of better things to come." The advent of man, simply as such, was the great event prefigured during the old geologic ages. The advent of the Divine Man "who hath abolished death, and brought life and immortality to light," was the great event prefigured during the historic ages." P. 234.

"It speaks, I must hold, of the harmony and unity of one sublime scheme, that, after long ages of immaturity,—after the dynasties of the fish, the reptile and the mammal should in succession have terminated,—man should have at length come upon the scene in the image of God; and that, at a still later period, God himself should have come upon the scene in the form of man; and that thus all God's workings in creation should be indissolubly linked to God himself, not by any such mere likeness or image of the Divinity as the first Adam bore, but by Divinity itself in the second Adam; so that on the rainbow-encircled apex of the pyramid of created being, the Son of God and the Son of Man should sit enthroned forever in one adorable person. That man should have been made in the image of God, seems to have been a meet preparation for God's after assumption of the form of man." P. 260.

(e.) Geology suggests analogies illustrating the regeneration and future glory of the righteous, and the degradation of the wicked.

Our author dwells upon this point with wonderful originality and force in his "Footprints of the Creator," and the spell in which our mind was entranced in reading that volume has never been fully broken. Some of the chapters yet cling to our memory, as the southern moss to the tree it grasps, and have haunted us even in dreams. Revelation

unfolds in the history of the future an upward progress of the saved, and a downward progress of the lost. Geology reveals in the history of the past similar diverging tendencies to the two poles of the line of progress. Whole species have fallen behind in the line of march, and have been degraded from their former perfection. Not only have different orders lost the characters of a higher order whose coming they foreshadowed, but they have retrograded in every way, in size, and power, and completeness of structure. Such evidences of deformity and progress downward are scattered along the line of geologic history, and may be symbolic of a like experience in the human race. On the other hand there has been progress in structure, and capacity, and resemblance to God, from the creation of the radiata to the creation of man. Is this progress at an end? Has it reached its final terminus? Does not the doctrine of the new birth, and of man's eternal union with God through the incarnate Son, add a new link, the last one wanting in the great chain of being, which stretches from the lowest form of animate life to the throne of the Creator? We cannot hope to present the point with the clearness of our author:

"In the history of the earth which we inhabit, molluses, fishes, reptiles, mammals, had each in succession their periods of vast duration; and then the human period began,—the period of a fellow-worker with God, created in God's image. What is to be the next advance? Is there to be merely a repetition of the past?—an introduction a second time of man made in the image of God? No. The geologist, in those tablets of stone which form his records, finds no example of dynasties once passed away again returning. There has been no repetition of the dynasty of the fish, of the reptile, of the mammal. The dynasty of the future is to have glorified man for its inhabitant; but it is to be the dynasty—"the kingdom"—not of glorified man made in the image of man, but of God himself in the form of man. In the doctrine of the two conjoined natures, human and Divine, and in the further doctrine that the terminal dynasty is to be peculiarly the dynasty of Him in whom the natures are united, we find the required progression, beyond which progress cannot go. We find the point of elevation never to be exceeded meetly coincident with the final period never to be terminated,—the infinite in height associated with the eternal in duration. Creation and the Creator meet at one point, and in one person. The long ascending line from dead matter to man has been a progress Godwards,—not an asymptotical progress, but destined from the beginning to furnish a point of union; and occupying that point as true God and true man, as Creator and created, we recognize the adorable Monarch of all the future!" P. 178.

Such contributions to natural and revealed theology indicate the richness of the mine from which they are quarried. They are the more valuable as coming from a science once regarded by Christians with suspicion, and cultivated by skeptics as the most formidable opponent of revelation. But the works of God can never contradict His Word, and when "sought out by them that have pleasure therein," they are found paying reverential homage to the Bible, as the sheaves in the field made obeisance to Joseph's sheaf. The man of Nazareth may be rejected of many, and the religion of the cross prove a stumbling-block to Jew and Greek, but one by one the sciences will be led by Providence, as the wise men of the east were guided to the manger, to bring their offerings to the feet of Jesus.

ART. VII.—NOTICES OF NEW PUBLICATIONS.

N. B.—The Editors of the Review give on all Books noticed their candid opinion, formed after careful examination.

The New-England History, From the Discovery of the Continent by the Northmen, A. D. 986, to the period when the Colonies declared their Independence, A. D. 1776. By CHARLES W. ELLIOTT. Two volumes. (N. Y., Charles Scribner, 377-379 Broadway.)

Although the subject of these noble volumes has been discussed by many and able pens, yet no one can read them without admitting that the author has invested it with new interest. By descending into the minute details of the daily life of the Puritans, by his picturesque delineations of their manners and customs, their houses, dress, schools and books, their laws, their "church-matters," their struggles with rude nature, their peaceful and warlike relations with the Indians, and above all by his graphic sketches of the progress of those grand *ideas* which animated them, and the ripe fruits of which we now enjoy—he has made his work at once fascinating and instructive.

He takes a common-sense view of the early settlers of New-England; neither—like some historians—praising them as the incarnation of all that is pure and virtuous—nor, like others, deriding them as long-faced, cast-iron ascetics—but regarding them as men and women with many faults and follies, yet with many noble qualities, and at heart "sound and true." Their intolerance, superstition, and other defects of character, are fairly and fully exhibited. Full justice is done to the memory of Roger Williams, and of the Baptist and Quaker sufferers from Puritan bigotry.

His style is clear, animated, and often enriched with a quiet humor. In short, he has written a history which will be widely read, and will make its mark. As Christians, however, we must express our deep regret at the evident want of sympathy with Evangelical religion which pervades the whole work. He loses no opportunity to signify his dislike of "Calvinism," speaks of the Holy Scriptures as "the wonderful books of Jewish history and literature," and alludes more than once to the doctrine of Divine Providence, and especially to the Scriptural doctrine of the existence and agency of the Devil, as relics of "the darkness of the past." In his account of the "Great Revival" under the preaching of Whitefield, Edwards and others, he entirely ignores the influence of the Holy Spirit, and seems to consider it all the work of men, and not of God. He compares the scenes in that revival to the superstitious and foolish mummeries of Romanists, and describes Whitefield as "an earnest, indefatigable, honest enthusiast, tending towards fanaticism." But perhaps the most objectionable sentiment in the work is contained in the following sentence. Vol. I., p. 116.

"Yet for several centuries after Mind had asserted its freedom from the intellectual slavery of the Church, and had cut loose from the dogmas and statements of truth put out by Holy Councils of Rome, the religious world held fast by those put forth by Paul, and John, and David, and Isaiah; partly because they were the outpourings of earnest, burning, living souls, and partly because men dared not trust their own souls. The views and aspirations of these inspired men, priests and poets, were limited and comprehensible to many who feared to trust themselves alone in the vast and unexplored region of spirit; so they took the statements that they found already made, just as others accepted the statements of the Catholic Church, and were satisfied." We cannot understand this language as implying less than that the teachings of the "inspired men" who wrote the Bible, are no more worthy of implicit credence than the dogmas of Rome; and that it is more manly to "trust one's own soul" than to rely on the Word of God! It is deplorable that the historian of the Pilgrim Fathers should thus covertly seek to undermine that faith which was the vital element of all their power, virtue and prosperity; and that his fascinating volumes should bear with them into many a family circle and youthful mind a deadly poison, destructive of true piety.

Travels and Researches in Chaldæa and Susiana; With an Account of Excavations at Warka, the "Erech" of Nimrod, and Shush, "Shusan the Palace" of Esther, in 1849-52, under the orders of Major General Sir W. F. Williams, of Kars, Cart. K. C. B., M. P., and also of the Assyrian Excavation Fund, in 1853-4. By WM. KENNETH LOFTUS, F. G. S. (New York: Robert Carter & Brother. 1857. One volume, 8vo. Pp. 436.

This is truly a scholarly work on a new field. The old home of sacred associations in Western Asia is not and cannot be exhausted in its interest; while the fresh store-house of Central Asia, the historic field of antediluvian, of patriarchal, and of prophetic incident, is just being opened. Mr. Loftus and his noble patron, Sir W. F. Williams, have shown the spirit of genuine, original research, by passing into a region where Layard had preceded them, but going beyond the scene of his labors. To English enterprise belongs the honor of leading the way in this new field as in many another.

Mr. Loftus plunges at once into his subject. The very first paragraph brings before us the phlegmatic Turk swearing by the beard of Omar, and the enthusiastic Persian worshipping Ali next to Mohammed. Leav-

ing Constantinople March 3d, 1849, as geologist of a diplomatic corps to meet on the border and settle difficulties between the two Oriental nations, Mr. Loftus and party are soon past Bagdad, and in the scene of his labors. Biris Nimrood is in their route; and he pauses to give the result of Major Rawlinson's investigations at this old pile, supposed by Benjamin of Tudela in the twelfth century, and thence to our day, to be the Tower of Babel; a pile whose upper sections are now shown to be of Nebuchadnezzar's day, who, however, was like Herod the Great, a "repairer" of old structures, building up again from ancient foundations. Arrived among the Chaldaean ruins, in a region some days' journey farther down the Euphrates, the origin of its people is noticed. The view gaining ground among scholars, advanced among others by Bowen in his "Central Africa," is maintained, that the Chaldeans were kindred to the ancient Cush; according to Herodotus, who distinguishes the Eastern Ethiopians of Asia and the Western Ethiopians of Africa by the straight hair of the one, and the curly hair of the other.

The theatre of his operations is Warka, which he identifies with the Erech of Nimrod and the Ur of the Chaldees, where Abraham spent his boyhood. Vested with Sir Williams' authority, and assisted by a party of Arabs, excavations were prosecuted for many weeks. Columns of temples were uncovered; but especially tombs, with their coffins, dead bodies and numberless relics buried with them. Mr. Loftus mentions this as a feature distinguishing these Chaldaean from Assyrian mounds, that in the latter no tombs are found, whereas here the mounds are to a great extent sepulchral monuments; and he cites as explanatory the mention of Arrian, the Greek historian of Alexander's expedition, that the tombs of the Assyrian kings were built in the marshy regions south of Babylon, which Alexander visited in his sail down the Euphrates. Three coffins and numberless vases, lamps, tear-bottles, copper coin, &c., were collected for the British Museum. Among the most interesting relics were tablets of burnt clay with well-preserved inscriptions, so delicate that only a microscope could decipher them, and another class of clay tablets which were manifestly bills of credit for various amounts. The annual inundation drew his Arabs away to their cultured fields, and forced him to abandon the farther prosecution of his work.

A sail down the river, a ride across the country, and the canals of the Persian river Karoon were reached, and the scene of his new explorations was entered. Here he visited the tomb of Daniel, as well-founded tradition has fixed it; and he labored at the mounds of Shush or Shusan, identifying, in some beautiful remains of columns and walls, the palace of Esther. The work of Mr. Loftus is illustrated with finely executed engravings, giving landscape views of the mounds into whose buried treasures he dug, and also drawings of many of the articles taken from them. It is a rich addition to the treasures which Layard has gathered from an adjacent field; and the readers of Layard will find this a valuable auxiliary to illustrate and add to what they have prized in his narratives.

A History of Illinois, From its Commencement as a State in 1814, to 1847, &c. By the late Governor THOMAS FORD. (Chicago: S. C. Griggs & Co. Pp. 447.)

Although much of this history can hardly be expected to interest those not immediately concerned with the State of Illinois, either as citizens or property-holders there, yet a large portion of it is occupied with minute and graphic accounts of the celebrated "Black Hawk war;" the rise,

progress, and character of *Mormonism*; the Alton and Lovejoy riots in 1837; the rage for speculation in town-lots, which proved so disastrous to the country about twenty years ago; and other matters of general interest.

The writer enjoyed peculiar advantages for becoming familiar with the facts he relates, as he resided in the State more than forty years, and bore a prominent part in its history, having held several offices, among others that of Governor, for four years, during the Mormon disturbances. While his work, therefore, is doubtless tinged with his own opinions of the men and parties among whom he was an actor, it yet bears evidence of candor, honesty, common-sense, and judicious views of government and life, and is replete with valuable lessons to all who are tempted to become politicians and speculators. As to the moral character of Mormonism, he says:

"From my own personal knowledge of this people, I can say with truth, that I have never known much of any of their leaders who was not addicted to profane swearing." "A sermon was no more than an inflammatory stump speech, relating to their quarrels with their enemies, and ornamented with abundance of profanity."

He describes their religion as "a heated and wild fanaticism," which "gives promise of more temporal and spiritual advantages for less labor, and with less personal sacrifice of passion, lust, prejudice, malice, hatred and ill-will, *than any other, perhaps, in the whole world.*" And he adds, what recent events have proved to be too true:

"The Christian world, which has hitherto regarded Mormonism with silent contempt, unhappily may yet have cause to fear its rapid increase. *Modern society is full of material for such a religion.*"

We hope soon to give the readers of the Review a sketch of this "miserable and dangerous imposture," from the pen of a resident of Illinois, who is thoroughly familiar with its entire history.

The Life and Recollections of John Howland, Late President of the Rhode Island Historical Society. By EDWIN M. STONE. Providence: Geo. H. Whitney. 1857. 12mo. Pp. 348.

This volume is a valuable contribution to our American history, and deserves a wide circulation. Aside from the recollections of men and events in Rhode Island, particularly during the revolutionary period, in which the book abounds, it has special value as an exhibition of the power of self-culture, integrity and perseverance, to supply the deficiencies of early training, to develop true greatness of character, and to leave the impress of this greatness upon succeeding generations. Mr. Stone has executed his task as biographer with faithfulness and skill, although, as he modestly remarks in his preface, the volume was mostly written as the recreation of invalid hours.

John Howland was born in Newport, Rhode Island, in 1757, and died in Providence, in 1854, at the advanced age of 97. In early boyhood he was apprenticed to a barber, and for many years followed the calling to which he had been trained. Before abandoning it, he had become one of the most influential of citizens, a learned antiquary, an elegant writer, and a leading member of the various associations of his adopted city and State. In 1835 he received the degree of Master of Arts from Brown University, with the early founders and officers of which institution he

was intimately acquainted. He is the acknowledged father of the public school system of Rhode Island, and was for many years engaged in the supervision of the public schools of Providence. He was identified as a prime mover, or as an energetic helper, with every public institution and benevolent enterprise that originated in the city, from his early manhood to his late old age. He was a consistent member, and for many years officiated as deacon, of the First Congregational (Unitarian) Church. His public addresses were many and excellent. His diaries were minute and interesting, comprehending many details pertaining to Rhode Island history, and particularly to his own military service and experience.

The following is an extract from one of the letters which Mr. Howland addressed to Rev. James D. Knowles, while the latter was preparing a memoir of Roger Williams. The letters are for the first time published in this volume, and are a valuable contribution to the history of this great founder of civil and religious freedom:

"All with one consent esteem him as an advocate of political, religious toleration or freedom, yet his life was marked with contention with those who differed from him in religious belief and observances. The Quakers will never forget his opposition to George Fox, and the establishment of their sect in this land of freedom of conscience, or the title-page of his book, '*A Fox digged out of his Burrows*,' &c. The Congregational descendants of the Pilgrims denounce him for his illiberality in excluding all the churches in New-England from communion with his church in Salem, and the Episcopalians think as hard of him for the cause of this exclusion; that is, because Governor Winthrop and his people would not wholly exclude the members of the Church of England from their fellowship; and the Calvinistic Baptists have little better opinion of him for being a Freewiller; for the first church in Providence, of which he was a principal founder, never practiced or approved of singing as a part of public worship till they were proselyted to this, as well as to the Calvinistic faith, by Dr. Manning, after the year 1770. The fame and glory of Roger Williams must, therefore, be proclaimed and perpetuated as founded on his wisdom and benevolence as a legislator, rather than on his theological character; for as a legislator or politician he founded a flourishing State on the basis of freedom of conscience in religious concerns; and in Europe and America the honor of this will be freely accorded and ascribed to him."

Annals of Christian Martyrdom. By the Author of the *Lives of the Popes, Ancient Martyrs, &c.* (N. Y., Carlton & Porter. 12mo. Pp. 407.)

A condensed account of the prominent Christian Martyrs from A. D. 33 to A. D. 1498. It is written in a plain, unpretending style, with no attempt to exaggerate the horrible scenes which truth compels the author to describe, and is interspersed with suitable pious reflections. It is neatly printed, and well adapted for the family or Sabbath-school library.

Germany; Its Universities, Theology and Religion; with sketches of Neander, Tholuck, etc., etc., and other Distinguished Divines of the Age. By PHILIP SCHAFF, D. D., Professor in the Theological Seminary of Mercersburg, Pa. (Philadelphia: Lindsay and Blakiston; New-York: Sheldon, Blakeman & Co. 1857.)

This is a work which treats on subjects having deep and general interest, and, in the most successful of all ways, so as to gratify, while it

still farther stimulates, curiosity. To all who have been to Germany, or who hope to go, or to the still larger class who must content themselves with visiting it in imagination only, must this book prove valuable. To the first it will be a grateful souvenir; to the second—in which we place ourselves—it will serve to increase their desire, and prepare them to attain it with greater profit; while to the third, it will go far to give the information, at least, which might be more pleasurably and perfectly, but certainly less conveniently attained by a tour and personal inspection.

Corresponding to the title, the work is divided into three parts. The *first* treats of the Universities of Germany, which are justly deemed its glory, and gives full information as to their organization, relation to the Church and State, mode and course of instruction, student-life, and the recent efforts at reform. It also furnishes a list of the forty-one universities, giving the age and the theological cast of each, and devotes several chapters to specific description of some of the more important institutions. The *second* part will perhaps have a still deeper interest to those who, as Christians, cannot be indifferent to the theological and religious aspect of a country exerting so wide and important influence in the realms of opinion and feeling as does Germany. Such may find not a little to excite their curiosity and awaken their hopes in the sketch given of the system of State-Churchism, so long prevalent, and drawing after it a frightful amount of infidelity; of the conflict for religious freedom, in which Bunsen, in his well known "Signs of the Times," appeared as the champion; of the sceptical era, and the revival of evangelical theology and piety; of the established churches, and the dissenting sects; of the conflict of Christianity with the latest forms of infidelity; of the present position of theological schools and church parties; and of a great deal more, which to be appreciated at all must be read. We take it that the work is accurate, though we have not the means of verifying it, and though we have detected slight inaccuracies, as, for instance, where he ascribes the Baptists to "American and English origin," and says that Mr. Oncken is "an American Baptist," which is, considering the circumstances of his conversion, not an unnatural mistake. Dr. Schaff certainly in the main enjoyed the best advantages for securing extensive and thorough information on the subjects of which he treats, and may, we presume, be considered as good authority on matters of fact. The *third* part of his book will doubtless prove the most attractive to, and secure the earliest perusal of the general reader. This consists of lively sketches of distinguished German divines of the age, in which personal incidents, traits of character, private and public habitudes, eccentricities, etc., are very delicately and pleasingly presented. For this work the author enjoys peculiar advantages, having been personally and intimately acquainted with all of the subjects but one, and having been under the instruction of, or a colleague, either as student or teacher, with several. He introduces us into the immediate presence of Neander and Tholuck, whose names have long been in our country as dear and as familiar as household words; while we become better acquainted with Olshausen, and Mueller, and Knapp, and Hengstenberg, and Hertzog, and others who have been less long and well known; and are made acquainted with others who, though unknown in our country, are not less deserving, and with some who, perhaps, shall yet have a reputation and an influence in our land.

The author has the excellent taste to forbear giving us his likeness; but gives us instead—what enhances the value of the book—a full length portrait of the remarkable figure of Dr. Neander lecturing at his desk. This, with the author's graphic pen-portrait, will enable one to get a clear conception of that great and unique man.

We should love to enrich our pages with many choice quotations, which

it were easy to make from this interesting volume; but this would not be just to the author, and we, therefore, but give to our readers such a "taste of his quality," as shall, with what we have said, induce them to secure the book and read it for themselves. And apropos of the picture, which we cannot transfer to our pages, we will give that even more striking one, which corresponds to it, and which the author thus draws:

"In his outward appearance, Neander was a real curiosity, especially in the lecture-room. Think of a man of middle size, slender frame, homely, but interesting and benevolent face, dark and strongly Jewish complexion, deep seated, sparkling eyes, overshadowed by an unusually strong bushy pair of eye-brows, black hair flowing in uncombed profusion over the forehead, an old-fashioned coat, a white cravat carelessly tied, as often behind or on one side of the neck, as in front, a shabby hat set aslant, jack-boots reaching above the knees; think of him thus either as sitting at home, surrounded by books on the shelves, on the table, on the few chairs and all over the floor; or as walking *unter den Linden*, and in the *Thiergarten* of Berlin, leaning on the arm of his sister Hannchen, or a faithful student, his eyes shut or looking up to heaven, talking theology in the midst of the noise and fashion of the city, and presenting altogether a most singular contrast to the teeming life around him, stared at, smiled at, wondered at, yet respectfully greeted by all who knew him; or finally as standing on the rostrum, playing with a goose quill which his amanuensis had always to provide; constantly crossing and recrossing his feet, bent forward, frequently sinking his head to discharge a morbid flow of spittle, and then again suddenly throwing it on high, especially when roused to polemic zeal against pantheism and dead formalism; at times fairly threatening to overturn the desk, and yet all the while pouring forth with the greatest earnestness and enthusiasm, without any other help than that of some illegible notes, an uninterrupted flow of learning and thought from the deep and pure fountain of the inner life; and thus with all the oddity of the outside, at once commanding the veneration and confidence of every hearer;—imagine all this, and you have a picture of Neander, the most original phenomenon in the literary world of this nineteenth century."

Arctic Adventures by Sea and Land, From the earliest date to the last expedition in search of Sir John Franklin. Edited by EPES SARGENT. With Maps and Illustrations. (Boston: Phillips, Sampson & Co; London: Sampson Low, Son & Co. 1857.)

The mysterious disappearance of Sir John Franklin, and the several expeditions in search of him, and especially that recently commanded and graphically described by the gallant, lamented Kane, have excited a general desire to know yet more of those wondrous arctic regions, and of all the various attempts which have, at different times, been made for their exploration. This desire may be amply gratified by this work of Mr. Sargent, which in a form, condensed enough to bring it within the leisure and means of almost every one, yet sufficiently minute to present all the more interesting phases of the subject distinctly before the mind, begins with the very earliest excursions of the Northmen in the ninth and tenth centuries, details the various voyages of Sir Humphrey Gilbert, Phipps, Cook, McKenzie, Parry, Ross, and others less known to fame, and with still more minuteness the several expeditions, by land and by sea, of Sir John Franklin, the various opinions as to his fate, the earnest and repeated efforts for his recovery set on foot by the British and United States Governments, and largely furthered by the zeal of his gallant wife, and closes with a brief reference to that pleasing act of international courtesy, of which but yesterday we read in the daily prints, the return to the British Government of the ship *Resolute*, and with the statement, to us highly gratifying, that the expediency of sending out still other expeditions is at this time being discussed in England, and that there is little doubt that this will be done. We confess that our sympathies are not with those who condemn Arctic explorations as worse than useless, but rather with our author, in his closing remarks.

"Through their means, the astronomer, the geographer, the physicist, the na-

turalist, the chemist, and science at large, have acquired facts which could have been gained in no other way. The cost has been great; the cost of the expeditions alone in search of Franklin is estimated at upwards of four millions of dollars: but the consequences will be permanent; and the record of enterprising hardihood, physical endurance, and steady perseverance, displayed in overcoming elements the most adverse, will long remain among the worthiest memorials of human effort."

We should not omit to state that this work is gotten up in handsome library style, having that English look about it, which is as nondescript as it is pleasing, and that it has two or three maps, and quite a number of handsome illustrations, and in the frontispiece an unmistakable portrait of Elisha Kent Kane, "the American Arctic Discoverer."

Pleasant Memories of Pleasant Lands. By MRS. L. H. SIGOURNEY. Third Edition. (James Monroe & Co., Boston and Cambridge.)

This title is not borrowed from "Sunny Memories, etc.," but it is not improbable that Mrs. Stowe's title was suggested by that of this work, the first edition of which appeared some years since. Mrs. Sigourney certainly has not that graphic power possessed by Mrs. Stowe and a few others who have written of their travels in foreign lands. She does, however, write like a true woman, infusing her own personality into every page, and thus secures the sympathy of the reader. She is, moreover, one of the purest and most pious of all our writers, and not only has written no line which "dying she would wish to blot," but very many by which when dead she shall yet speak words of love and cheer to many a heart. From these characteristics, she deserves and will have many appreciative readers. The present volume is almost too well known to need description or commendation at our hands. Free from stirring incident, it in a quiet way presents to view some of the most interesting scenes and characters of "Merry old England" and "Sunny France," which Mrs. S. seems to think not so "sunny" as is generally supposed. Many of these are referred to in short poems, which constitute, some will think, too large a proportion of a book of travel. Some of the descriptions are exceedingly vivid and life-like; as for instance that of the ship among the breakers, and that of crossing the English Channel in a storm. The latter will prove suggestive to many. John Foster used to reply to his friends who accused him of extravagance in the purchase of descriptive books and prints, that he expended in this way far less than they consumed on tours of sight-seeing. It is certainly a blessing that those who, from any cause, cannot visit other lands, may without the expense, or risk, or unpleasantness which this would involve, by means of the pens of others, largely enjoy what other eyes have seen and other ears have heard. For the sake of such—by far the larger class—we hail every new book of travel, that is at all worthy, as presenting in a new light subjects and scenes that will never grow old.

Modern Atheism, Under its forms of Pantheism, Materialism, Secularism and Natural Laws. By JAMES BUCHANAN, D. D., LL. D., Divinity Professor in the New College, Edinburgh, &c. (Boston: Gould & Lincoln. Pp. 423.)

The title gives but a partial view of the wide and thorough range of this truly admirable work. The author, with a vigilance worthy of high commendation, has pursued the hydra-headed and Protean monster, Atheism, into all its secret dens, and under all its cunning disguises, has dragged it forth to the light, and exposed its hideousness. Nearly a score of the different phases of Modern Atheism, from the unblushing and defiant denial of God, to the lurking *tendencies* to Infidelity in the systems of some professed Christian writers, are here discussed by a master-hand, their baseless assumptions, self-contradictions and absurdities clearly demonstrated, and the great truths of the Divine existence and

providence powerfully vindicated. Dr. Buchanan seems equally at home in unravelling the deep speculations of philosophers like Spinoza, and in exposing the folly and danger of popular infidels like the Secularist Holyoake. He at once interests the *mind* by his logical power, and the *heart* by his beautiful and solemn appeals. His work is not only a *controversial* treatise, but also practical and spiritual, at once a book for scholars, and a book for all thinking men. From a somewhat careful examination of it, we see no reason to deny that it deserves the warm commendations which it has generally received from the British and the American Press.

Baptists Thorough Religious Reformers. By JOHN QUINCY ADAMS, A. M. Third Edition. (N. Y., Sheldon, Blakeman & Co. Pp. 162.)

This little book has already been favorably noticed in this Review. That it is appreciated by the public is shown by the fact that this is the third edition. It consists of ten lectures, discussing briefly, clearly and forcibly the great principles held by the Baptists. The style is well adapted for popular effect. Unless a living author occupies a very distinguished position, so that the public may be expected to feel a special interest in his personal appearance, it seems to us in bad taste to publish his portrait, as is done in this work. We notice one historical error, page 138, where it is said: "The first Pedobaptist Church was the Church of Rome." Neander, in his Church History, volume I, section 4, pages 313-14, says that about the middle of the third century the theory of the unconditional necessity of infant baptism was generally admitted in the North African Church; in the Alexandrian Church, at a somewhat earlier period, and in the Persian Church in the course of the third century. These he mentions as the earliest churches in which this unapostolic practice arose.

The Means and Ends of Universal Education. By IRA MAYHEW, A. M. Superintendent of Public Instruction of the State of Michigan, &c. N. Y., A. S. Barnes & Co., 51-53 John Street. 1857. Pp. 467.

This is not a *new* work,—having been first issued in 1830,—but it is none the less valuable on that account. It is the fruit of long experience, much thought and extensive observation, and throughout is distinguished by strong *common-sense* in its principles, and practical wisdom in its suggestions. The author has considered Education in its most comprehensive sense, as referring to the *whole man*—the body, the mind, and the heart—in his *whole life*, temporal and eternal. He is an earnest advocate for moral instruction based on Christian principles, and warmly defends the use of the Bible in our public schools. More than one-third of the book is devoted to a subject heretofore sadly overlooked—"the importance of *physical* education." Would that all parents, teachers and students might lay to heart his warnings and earnest advice on this vital point. What he says is too true:

"There is one great and crying evil in our system of education: it is that but *part* of man's nature is educated, and that our Colleges and schools doom young men for years to an uninterrupted and severe exercise of their intellectual faculties, to the comparative neglect of their moral, still more of their *physical* nature. Nay, not only do they *neglect* their physical nature, they *ABUSE* it: they sin against themselves and against God; and though they sin in ignorance, they do not escape the penalties of his violated laws. Hence you see them pale, and wan, and

feeble; hence you find them acknowledging, when too late, the effects of severe application."

We believe this is the principal reason why so many *preachers* of the Gospel break down so early in their work, and either fill a premature grave, or are compelled to drag out a comparatively useless existence. A thorough reformation is needed here, and the work before us furnishes many useful suggestions as to bathing, diet, exercise, ventilation, and other means of maintaining vigorous health.

An Exposition of the First Epistle to the Corinthians. By CHARLES HODGE, D. D. (New York: R. Carter and Brother. 8vo. Pp. 373.)

Dr. Hodge's works on the Epistles to the Romans and to the Ephesians, have made him widely known as a candid, judicious, orthodox, Calvinistic commentator. The present volume will not detract from his reputation. It bears evidence of careful study, patient thought, and humble reverence for the inspired Word. It seems to us a very happy attempt to unite the scholar-like and the popular elements, having numerous references to the original Greek, and yet with a style so simple and clear, that any Bible-class teacher may easily understand and profit by it. His peculiar views of baptism, of course, tinge his expositions of various passages, and, we think, force him into inconsistency with himself. Thus on the great proof text of Pedobaptism, 1st. Corinthians, vii: 14, he says: "This passage recognizes as universally conceded, the great Scriptural principle that the children of believers are holy. They are holy in the same sense in which the Jews were holy. They are included in the Church, and have a right to be so regarded," &c. Contrast with this his remarks on chapter i. v: 2. "The word *church* is used in Scripture as a collective term for the people of God, considered as *called out from the world*. * * * Any number, however small, of *professing Christians*, collectively considered, may be called a church. * * * The church consists of those whose guilt is expiated, who are *inwardly holy*, and who are consecrated to God as His peculiar people."

Did our space permit, we might cite other passages equally at variance with each other. On chapter v: 2, he emphatically concedes the right of discipline, of receiving and excluding members, "to each particular church or congregation." "The power was vested in the church of Corinth, and not in *some officer* presiding over that church." Does this accord with Presbyterian practice?

The Itinerant Side; or, Pictures of Life in the Itinerancy. (N. York: Carlton & Porter. Pp. 268.)

To the numerous pen-pictures recently given of the "Sunny" and "Shady Side" of a pastor's life, and of the toils and privations of the "Prairie Missionary," this little volume adds one of a Methodist preacher's trials and pleasures in his unsettled career as an "itinerant." It must be in some respects a very hard life, compelled as he is to move every two years, to go with his family he knows not whither, and to break up friendships and attachments as soon almost as they are formed. The very kindness of his people in one place, which endears them to him, but serves to augment the pang of separation, and to increase the anguish which he must keenly feel at the contrasted neglect and coldness of his next station.

This book is designed to awaken the sympathies of the people for the itinerant ministry, and thus lead them to liberality, and thoughtful attention to their wants and the happiness of their families. Though not remark-

ably well executed, either in plot or style, it is marked by an excellent spirit, and will probably do good.

The Epistle to the Hebrews.—Translated from the Greek, on the basis of the Common English Version. With Notes. N. Y., American Bible Union. Pp. 90.

This revision is printed in the beautiful style in which the Bible Union has already issued many portions of the Scriptures: with the received version, the Greek, and the revised version in parallel columns, and at the end, the revised version alone. It is accompanied with copious notes, giving the reasons for the changes that have been made. We should be false to our convictions not to say that it is a great improvement on the common version. The changes are nearly all judiciously made, and in few cases without adding to the clearness and force of the meaning. There has been no wanton or unnecessary tampering with the good old English of the Book so embalmed in the most sacred recesses of millions of Christian hearts.

We notice that the word "immersions" is substituted for "baptisms" in vi. 2, and IX. 10. "Congregation" for "church" in II. 12.

The definition of faith xi. 1. is thus rendered: "Now faith is confidence as to things hoped for, conviction as to things not seen."

The adjective "firm" does not appear to us appropriate in the connection in which it appears; II. 2. nor does "aid" in I. 14. seems to us as expressive as "minister" for which it is substituted.

"The express image of his person" (I. 3.) is rendered "the exact image of Him," a translation which entirely ignores an important word—*πρωτοτης*. We think the rendering suggested in the note, "*of his being*," far preferable.

Elements of the Philosophy of the Human Mind. By DUGALD STEWART. Revised and abridged, with critical and explanatory notes for the use of colleges and schools, by Francis Bowen, Alford Professor of Moral and Intellectual Philosophy in Harvard College. (Boston and Cambridge: James Munroe & Co. Pp. 490. New Edition.)

Stewart's Philosophy has been so long a standard, and is so generally used as a text-book, as to need no word of notice from a reviewer of this day. While wanting the merit of originality which belongs to Reid, in whose steps he follows, he yet enjoys a well deserved reputation for the clear, and forcible, and interesting manner with which he explains the laws of the mind, for the practical lessons which he constantly deduces, and for the earnest and eloquent defence which he makes of the great principles which underlie social order, good government, virtue and religion. In this work, the Editor has performed an acceptable service by carefully purging the original of what seemed diffuse or irrelevant, by adding whatever explanation seemed necessary as to the writings and opinions of Mr. S.'s predecessors, and by giving an analysis and abstract of the doctrines and arguments of the author.

The Inaugural Address of REV. J. G. BINNEY, D. D., as President of the Columbian College, D. C., Wednesday, June 17, 1855.

Dr. Binney's Address, though delivered on the occasion of his assuming the Presidency of Columbian College nearly two years since, and though at the time requested by the Board of Trustees for publication, owing to the modesty of its author, who "supposed that his friends had overlooked the unusual number of such addresses being published about

that time," has, in response to a renewed call, but just appeared in print. It is a plea, ably argued and earnestly urged, for Liberal Education. If wisely recognizes the importance of a clear perception of the objects of all culture, and states them to be "*ultimately* the most perfect character, and the greatest amount of happiness and usefulness for the whole of existence, for ourselves and for others; and immediately to develop and strengthen every faculty of man, as an agent,—it is to furnish him with all possible knowledge,—to place at his disposal every attainable means,—it is to teach him how best to exert his power, and to apply his means in the attainment of his ultimate object." To such a view, of course, it is argued, no system of Education is adequate that does not provide for the wants of the moral man. Dr. Binney, therefore, while he would not urge the establishment of a "Professorship of the Heart," as in Harvard University, or place the Cross over the portals of the College buildings, would have its *spirit* pervade the common heart of the faculty. If this view is correct, and who can gainsay it, do not those Boards of Colleges, endowed mainly by the funds of the pious, and with the direct and avowed object of exerting a Christian influence, grievously err in appointing and continuing in prominent positions of instruction, men, not only not pious, but positively irreligious and even skeptical? If their ability as scholars and teachers be made a plea for such a course, we turn the argument the other way, and urge that the stronger the man the more dangerous he is, if morally unsound. We know of a Baptist College, designed chiefly for the training of ministerial candidates, in which, the most influential man in the faculty, is a non-attendant upon public worship, entertains a half-concealed contempt for spiritual religion, and by his whole example and spirit largely neutralizes the positive efforts of the religious part of the faculty, while another member of the same corps of instruction, is at least entirely irreligious. Are not men of this character within College walls calculated to hinder,—they *can not* promote—the moral and spiritual culture of the plastic minds placed under their influence; and for such an influence are not trustees responsible? Nor may the employment of morally incompetent men in posts of instruction be excused under the plea of necessity, since men of equal ability intellectually, and *morally* qualified, may surely be found. Our remarks apply with far more force to Colleges than to Universities, since in the former the contact between the professor and student is more intimate, and the professor's personal influence necessarily much greater. But we only meant to suggest, not argue, a thought which to us seems as obvious as it is practically important.

After urging with great force the importance of the largest possible general education of the whole man, Dr. Binney shows himself equally a friend of thorough special preparation for particular callings, and illustrates the need of *professional* education by references to the duties and responsibilities attaching to the four great departments of professional labor, Law, Medicine, Instruction, and the Pastorate. The important duties of each of these, and the solemn obligation faithfully to fulfil them, are presented with such clearness and earnestness as might well make a thoughtful, conscientious man, whether already engaged in, or but a candidate for them, cry with trembling heart, "Who is sufficient for these things?" and address himself anew to the securing of every needed qualification. We can not resist the desire to give the following paragraph as a specimen:

"It is evident, men often consider the business of the Gospel ministry, as consisting mostly in the knowing and the making known of truth, in the knowing, stating, and defending of certain dogmas. Even this might demand some maturity of mind and extent of information on so momentous a subject, connected with the claims of God and with the interests of man's unending existence.

But, if we at all understand the relation of Christianity to the character, duty, and welfare of men, this constitutes but a portion of *his duty*, who becomes Christ's minister to his fellows. He is, indeed, to know and teach the truth, but he is to do this less as an end, than as a means to that end. The want of qualification is seen not more in the pulpit, than in private intercourse, not more in formal discourse, than in personal conversation, in that part of his work where few words are needed or permitted; but those few must be fitted to their end. As the physician, knowing the condition of his patient and the effect of every medicament, must apply the exact and only remedy, under right conditions to the end desired, so the minister of the Gospel must have at command, and apply to the mind and heart that very consideration, which God gave for the very purpose of meeting the special condition of the soul of man. In Nature, the Creator has provided remedies for the diseases of the body; but the botanist and the chemist must make them known, and the physician must give them a judicious and timely application. So has that same beneficent Being provided remedies for the disorders of the soul. We question whether a condition or want of the mind or heart, in any circumstance, for time or eternity, can be found for which God has not in Nature, in Providence, or in Revelation, made special provision. But he, to whom God has committed the care of souls, must understand them and their effects, he must know where to find them, when needed, and under what circumstances to apply them, and he must have such command of his own powers, as to be able successfully to make that application. Hence, the qualification which this ministry demands, must include whatever may best train the mind clearly to apprehend and exhibit, and effectively to apply *all*, that in Nature, Providence, or Revelation is adapted to remove or diminish danger, and to promote the religious welfare of man."

While we cordially agree with the spirit and views of this Address, we are sorry to feel obliged to except somewhat to its style. It bears the marks of having been carelessly written. In justice to the Address, and to ourselves, and in exemplification of our criticism, we adduce the following paragraph:

"On no consideration, therefore, can we safely dispense with special qualification for special duties. This is one great advantage of a Liberal Education, that it *so* extends our resources. So settled is the conviction of this condition of success, that if the necessity exists, (and we admit, necessity submits to no law but its own,) if *then* men cannot take time to obtain suitable preparation, if they must, in order to meet existing wants, enter the professions without proper culture, *then*, let them have their briefer course in those studies immediately adapted to their duties."

These sentences are, in several respects, so obviously faulty, as not to require *specific* criticism, and indeed as to suggest the probability of some typographical error. But "even the great Homer sometimes nods." If in the following sentence a *pun* is intended, which the italicising might seem to imply, we can only say that we regard it both a poor one in itself, and at all events unworthy of the dignified President:

"We may, we ought, effectually to sympathize with those whose circumstances necessarily limit their attainments; but surely we ought not to sympathize with any who, like the fox in the fable, would preserve their own relative position by *curtailing* the privileges of their fellows."

But these are minor matters. The high reputation of Dr. Binney, the national character of Columbian College, the importance of the subject, and the intrinsic excellence of the Address, will cause it to be eagerly and carefully read, while the latter would make it, with few changes, worthy of being issued as a tract for general and permanent circulation.

The Alcæstis of Euripides, with Notes, for the use of Colleges in the United States. By THEODORE D. WOOLSEY, President of Yale College. New Edition. (Boston and Cambridge: James Munroe and Co. 1856.)

This is the *fourth* edition, revised and much improved, of a work which has not only secured for itself a high rank among our collegiate text-books, but has received a most hearty and delighted welcome among all true lovers of Greek literature. It is admirable as a chrestomathy, and yet it is much more than a mere drill-book. The author designed it to be an introduction to the study of the Attic drama, and has since completed his plan by editions of the *Antigone* and *Electra* of Sophocles, and the *Prometheus of Aeschylus*, forming a series as gratifying to the taste of the scholar as it is useful to the labors of the student. The copious Notes exhibit a learning as modest as it is various and accurate, a judicious and discriminative criticism, and a taste at once simple and exquisitely delicate. Yet, so unobtrusive are these excellencies, that the reader is conscious of them only as the adequate conditions by which the modes of Greek thought become translated to his own mind. A conspectus of metres forms a valuable addition to the book. We think, however, that whatever validity may be conceded to these metrical schemes, their authority is over-rated when they are permitted to violate a clear rule of syntax. An instance of this is found in our author's note on the passage, v. 101—3:

Χαῖτα τ' οὐτὶς ἐπὶ προθύροις
τομαῖος, ἃ δὲ νενῶν
πένθει πινυῖ.

"The metre," says Professor Woolsey, "shows ἃ to be a neuter plural, since the last syllable of *στατίζεται* in the strophe must be short."

This admission creates a perplexing dilemma in which lexicon and grammar are in conflict. The one makes the *quæ fiunt* by which Musgrave's Latin version renders ἃ πινυῖ wholly inadmissible, the other equally forbids us to refer the pronoun as a neuter plural to *Χαῖτα* as its antecedent. Such an idiom, our author admits, is not supported by the examples in Matth. 6439. Is it not the true principle, when syntax and prosody are in conflict, especially in so uncertain a thing as choral scanning, first to take care of the sentence, and let the metre take care of itself? We should therefore avoid all difficulty by making the pronoun a Doric *fem. sing.*, referring to *Χαῖτα* as its antecedent.

The text of the present edition is mainly conformed to Dindorf's Oxford edition of 1834.

Select Popular Orations of Demosthenes, with Notes and a Chronological Table. By J. T. CHAMPLIN, Professor of Greek and Latin in Waterville College. Second edition. (Boston and Cambridge: Jas. Munroe and Co. 1855.)

This selection contains the three Olynthiacs, the first Philippic, the orations on the affairs of the Cherronese and on the Liberty of the Rhodians. We think that this book may be called '*Demosthenes Made Easy*,' and we are thankful to Professor Champlin for the design as well as for the able execution of the work. We welcome it not only for its "adaptation in matter and tone to the spirit of the age and the genius of our institutions," but as a model of oratory than which we know no better corrective to the peculiar faults of our popular eloquence.

The introduction of numerous Latin notes from Schaffer and other German commentators, we think a commendable feature. The student will find a real pleasure, as well as profit, in such exercise of his knowledge of Latin. The Table of the Life and Times of Demosthenes, and the Indexes to the Notes add greatly to the value of the book. Prof. C. has done his work well, and the clear, neat typography in which it is presented to us, makes its reading a positive luxury.

Childhood: Its Promise and Training. By W. W. EVERTS. Author of "The Sanctuary," &c. (New York: Sheldon, Blakeman & Co., 115 Nassau St. 1857. 271 pages.)

This volume is the first of a series projected by the author, and both from the importance of its subject, and from the excellence of its matter, deserves and must enjoy a wide circulation. It is composed of two parts; the former being directly didactic, the latter a parabolic representation of life as a voyage. Both

abound in philosophical principles, stirring thoughts, glowing imagery, happy illustrations and anecdotes, and wise suggestions, all of which cannot but inspire with a sense of the importance of right training in childhood, and aid in that work, the performance of which is felt by every parent to be as difficult as it is important. Should we make any exception to this volume—and generally to the works of its author—it would be to the exuberance of really beautiful and excellent things, which though acceptable enough in spoken discourse, is apt to cloy the more thoughtful reader. There seems, too, an occasional approach to the bombastic, or what, at least, appears over-strained in a didactic book—as for example, in those earnest appeals which he makes in the earlier portion of the book to the “Clotus-tongued pulpit, the Argus-eyed ministry (would not the second include the first?) and “the Briarian-handed church.” But these matters, suggested diffidently and kindly, bear but small proportion to the excellencies in style and matter to which we have referred, and on account of which we regard the book as worthy of the attention of all who have to do with “Childhood and its Training.”

Priesthood and Clergy Unknown to Christianity; or, the Church a community of co-equal Brethren. A cento. By CAMPAGINATOR. (Philadelphia: J. B. Lippincott & Co.)

As an arrow must be aimed *above* its far distant mark to reach its centre, so this book with its extravagant and *ultra* views, may do good by overthrowing the equally *ultra* and more pernicious views of the opposite extreme. The author attempts to show that “the institution of the *priesthood* or *clergy*, comprising an order of men distinct from the so-called *laity*,” “is repugnant to the genius of the Christian dispensation,” and without warrant in the New Testament. He would substitute in its place “the plan of mutual instruction on a perfectly voluntary basis,” though we think he has not a very clear idea either of what he would destroy, or what he would build on its ruins. In conducting his argument, he lays great stress upon the true doctrine of the *priesthood of all believers*, and the right and duty of *all* to co-operate, “each man according to his ability,” in promoting the kingdom of Christ: and he has many just and forcible remarks on these points. His fallacy lies, we think, in not discriminating between a self-perpetuating *priesthood* or *clergy* imposed upon Christ’s people, and pastors or bishops *chosen* by the churches. His conclusion is too sweeping for his premises. Because *ALL* ought to labor together, it does not follow that *none specially qualified to teach* should be chosen expressly to that work.

The Scriptural proof of the existence of pastors and deacons in the primitive churches is abundant, and this writer’s labored attempt to explain it away is a piece of transparent sophistry. He more than once (pp. 28 and 110) admits that there was “government,” and that there were “teachers” in the New Testament churches, but contends that men were not put into these offices by any “ceremony of election,” but on manifesting their gifts were allowed—by sufferance—to become, one a “ruler,” the other a “teacher;” a plan which could not fail to occasion constant rivalry and confusion. And yet in another place (p. 127) he says, that the “Acts of the Apostles and the Epistles know only of teachers and preachers *elected by the people*.” We regret that so able a writer, and one who has so powerfully depicted the right and duty of individual Christian labor, and the evils of the too prevalent custom of devolving upon the minister all active effort for the conversion of souls, should have neutralized the value of his book by going so far, urging indiscriminate war against the whole ministry, from the lordly bishop down to the hard-working pastor, elevating the *press* above the *pulpit*, and advocating a total abolition of probably the most useful class of men in the world.

Claremont; or the Undivided Household. (Philadelphia: Parry & McMillan.) A simple narrative, illustrating the power of religion to sustain the soul under overwhelming afflictions. It was written to relieve the tedium of

a sick room, and while it has no carefully wrought plot, and few pretensions to artistic merit, it is pervaded by a pious spirit, and will be profitable to those who are called to walk through the deep waters of sorrow.

Grace Truman; or, Love and Principle. By MRS. SALLIE ROCHESTER FORD. (N. Y., Sheldon, Blakeman & Co. Pp. 499.)

Doubtless many who would reject controversial treatises on Baptism, or works like Howell or Curtis on Communion, as too dry and heavy, will read the arguments for "close communion" and immersion, embellished as in this book by a pretty story. It depicts the doubts, the fears, the sorrows, the intense mental and spiritual struggles of a young Baptist lady, who marries into a Presbyterian family, and is constantly beset by the most powerful persuasions, sophistical arguments, and even downright persecutions, to join the Presbyterian Church. Her firm adherence to *principle* is at length rewarded by the conversion of many of her friends to Baptist views, especially of her husband and his sister, the Presbyterian clergyman who first endeavored to convince her of error, and a talented young lawyer, who afterwards becomes a Baptist preacher. The arguments for "close communion" and baptism are ingeniously introduced and well stated. Of course, as in most works of this kind, the opposing view of the question is feebly defended. The religious tone of the work is truly Evangelical, and altogether it seems to us adapted to enjoy a large share of popular favor.

The Object of Life. A narrative, illustrating the insufficiency of the world and the sufficiency of Christ. (New-York: Carlton & Porter.)

This will probably prove more interesting to the great mass of readers than the book just noticed. It is a tale (originally published by the London Tract Society) exhibiting a selfish, frivolous, worldly character, transformed by the discipline of Providence and grace into a self-denying, consistent, useful Christian. Incidentally, it illustrates, also, the vanity of earthly pleasure, wealth and beauty, and the unsatisfying and worthless nature of mere worldly occupations. The characters introduced are life-like, the style animated, and the work deserves to rank among the best class of religious stories.

Stories of the Island World. By CHARLES NORDHOFF, author of *Man-of-War Life, &c.* (N. Y., Harper & Bros.)

Sometimes *fact* is stranger than *fiction*. The "stories" in this volume, of the idolatries, superstitions, fiendish barbarities and cruelties of the natives of Madagascar, Java, Iceland, Ceylon and New Zealand, are too true. The descriptions of these various islands, their productions, and the customs and character of their inhabitants, are admirably adapted to interest the youthful mind, and to impress upon it a deep sense of the value of missionary labor, the wonderful fruits of which are faithfully represented by the author, especially in transforming so many thousands of the blood-thirsty cannibals of New Zealand into good men and Christians.

The Days of My Life. An autobiography. By the author of "Margaret Maitland," Lilliesleaf, &c. (N. Y., Harper & Bros.)

No real "Autobiography" ever had condensed into a narrative of one short year's experience, one-tenth the amount of passion, pride, obstinacy and misery, which the heroine of this tale experienced during the first twelvemonth after her marriage. A young English girl of wealth and rank, taught by her father the stern maxim: "pity is a cheat, and when you have justice, you will not need pity," is dispossessed of her wealth by a boyish cousin—the rightful heir—and conceives a strong aversion to him—but afterwards deceived by a feigned name, loves and marries him; discovers the deception on her return to their ancestral

Heaven. By JAMES WILLIAM KIMBALL. (Boston: Gould & Lincoln, 59 Washington street; New-York: Sheldon, Blakeman & Co.; Cincinnati: Geo. S. Blanchard.)

We have read this work with the sincerest pleasure. Though wanting in continuity and condensation, and occasionally a little too poetical, it abounds in original, pious and pleasing thought, and is pervaded by an earnest spirit. On the whole, it cannot fail to incite to strenuous effort after goodness in this life, and after a better apprehension of the Heaven which is its theme. It may have a greater interest to some, if they know that it is from the pen of a layman well known as a practical business man.

Seven Years' Street Preaching in San Francisco, California; embracing incidents, triumphant death scenes, etc. By Rev. WILLIAM TAYLOR, of the California Conference. Edited by W. P. Strickland. (New-York) published for the author by Carlton & Porter, 200 Mulberry street. 1857.

There are many scenes exciting in their actual occurrence and interesting to the actors, which are, however, not specially worth relating, nor attractive to the general reader. Of such a character we deem those presented in this work. They might have afforded pleasant personal reminiscences to the author and his friends, and might appropriately have filled an occasional column in a weekly paper, but we doubt the propriety of their having been made into a *book*—a solid book of four hundred octavo pages. We are glad to believe that our author has been more successful in his work of street preaching, than in making an interesting, profitable book about it. We are free to say that his introductory suggestions touching the importance of street preaching, as a means of reaching the masses, are worthy of attention.

The Sisters of Soleure; a Tale of the Sixteenth Century. By C. S. W. (Philadelphia: Parry & McMillan. 1857.)

The scene of this story, as indicated in the title, is in Switzerland. Its lessons, which are impressively conveyed, seem to be: the evils of Romanism, the true reform spirit, personal trust in Christ the only safeguard against error. It is told in a simple, artless manner; the characters, which are quite numerous, are generally well drawn; and the plot, preserving unity amid complexity, seems admirably managed. A slight violation of this unity is made in the introduction of the burning of the convent, and in that connection, of several new personages, so near the end of the book. But we regard it, in the main, as quite a model as respects compression and the absence of irrelevant matter. The author, if a beginner, should by all means try again.

Morals for the Young, or Good Principles instilling Wisdom. By EMMA WILLARD. (New-York: A. S. Barnes & Co.)

We are surprised that the author of this work,—for many years a teacher of young ladies in Troy, N. Y.,—has not learned more thoroughly by her long experience, the art of simplifying language, so as clearly to convey truth to the young mind. The design of this book, its spirit, and the moral principles and conduct inculcated, are all worthy of commendation. From the fact, however, that she employs emblematic *pictures*, "of the dark way of folly contrasted with the bright way of wisdom," to illustrate her lessons, and impress them upon the memory, we infer that she intended the work principally for children, but we are sure that most children under ten years of age would find much of it hard to understand, and consequently dull. It may be a useful guide to mothers and teachers in training their youthful charge in wisdom's ways, as its plan is excellent and comprehensive, and many of the illustrations striking.

Ella and her Grandfather. A simple, well-told narrative of a pious child and her grandfather, designed "to awaken a thoughtful tenderness in the hearts of the young toward those who are infirm and bowed with age, and to show them how much good a little child can do who loves God and obeys His commandments." An important lesson in these days of "Young America."

(American Baptist Publication Society, 118 Arch St., Pa. Pp. 93.)

Footprints of Popery, or Places where Martyrs have suffered. (Presbyterian Board of Publication. Pp. 177.)

It is well to lead children, if not like the young Hannibal, to swear eternal enmity to Rome, to cherish from their earliest years a profound sense of the anti-Christian, cruel and persecuting spirit of that intolerant Hierarchy, which is even now but the wolf in sheep's clothing, and wants but *power*, to re-enact the bloody tragedies of the past. We have no objection, therefore, to placing in our Sabbath school and family libraries such books as this, containing the well known facts relative to Coventry, Smithfield, Oxford and the many other places in England once stained with martyrs' blood, or lit up with the fires which fiendish bigotry kindled for God's saints. As Rome claims infallibility and immutability, let our children learn what she is, by seeing what she *was*.

OTHER BOOKS RECEIVED.

In addition to the foregoing, we have received the following books, some of which will receive notice in our next No.

Tent Life in the Holy Land. By WM. C. PRIME. Illustrations. 12mo. Harper & Brothers.)

Boat Life in Egypt and Nubia. By WM. C. PRIME. Illustrations. 12mo. (Harper and Brothers.)

The Fortunes of Glencore. A Novel. By CHARLES LEVER. 8vo. (Harper & Brothers.)

The Student's Gibbon. The History of the Decline and Fall of the Roman Empire. By EDWARD GIBBON. Abridged. Incorporating the Researches of Recent Commentators. By WM. SMITH, LL.D. Illustrated by one hundred Engravings on Wood. Uniform with Smith's "School History of Greece," and "Liddell's Rome." Pp. 705. 12mo. (Harper & Brothers.)

Life of Mary Queen of Scots. By DONALD McLEOD, author of "Life of Sir Walter Scott." 1 volume. 12mo. Portrait and other Illustrations. (Charles Scribner.)

George Whitefield; a Biography, with special reference to his labors in America. Compiled by JOSEPH BELCHER, D. D. Five hundred and fourteen pages, with a steel engraving of Whitefield, and seven beautiful illustrations. (Published by the American Tract Society, 150 Nassau St., New-York.)

History of the American Baptist Publication Society, from its Origin, in 1824, to its Thirty-second Anniversary, in 1856. By J. NEWTON BROWN. (Philadelphia: American Baptist Publication Society.)

A volume of 276 pages, duodecimo, presenting a mass of facts of great interest in connection with the History of the Baptist General Tract Society, now known as the American Baptist Publication Society.

The Early Baptists of Virginia; an Address delivered in New-York, before the American Baptist Historical Society, May 10th, 1856. By R. B. C. HOWELL, D. D., Pastor of the Maine Street Baptist Church, Richmond, Va. (Philadelphia: Press of the Society.)

The American Sunday School and its Adjuncts. By J. W. ALEXANDER, D. D. Pp. 342. 18mo. (American Sunday School Union, Philadelphia.)

The Little Iron Wheel, a Declaration of Christian Rights; and Articles showing the Despotism of Episcopal Methodism. By H. B. BASCOM, D. D., late Bishop of the M. E. Church, South. Notes of Application and Illustration, by J. R. GRAVES, Editor of the Tennessee Baptist. (Nashville, Tennessee: South Western Publishing House. 1856.)

Dyer's Psalmist: a Collection of Hymns and Sacred Songs for the use of Baptist Churches. by SIDNEY DYER. New Edition. (Louisville: Morton & Griswold.)

The Science of Logic, or an Analysis of the Laws of Thought. By the Rev. ASA MAHAN, author of "Intellectual Philosophy," &c. (New-York: A. S. Barnes & Co. 12mo. Pp. 387.)

Commentaries on the New Testament, by Professor HERMAN OLSHAUSEN, D. D. Volumes 1, 2 and 3; The set to be completed in six volumes. (Sheldon, Blakeman & Co.)

Harper's Story Books, No 31, Judge Justin, and No. 22, Minigo, by JACOB ABBOTT;—books which remind us of our youthful days, when we read the Rollo Books, etc., and almost make us wish to be young again, that we might read all of these.

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The American Almanac and Repository of Useful Knowledge, for 1857. (Crosby, Nichols & Company.)

INTRODUCTION TO THEOSOPHY. (London: JOHN KENDRICK, 27 Ludgate Street.)

A RAY OF LIGHT TO BRIGHTEN COTTAGE HOMES. By the Author of "A Trap to Catch a Sunbeam." (Robert Carter & Brothers, N. Y.)

ART. VIII.—LITERARY AND THEOLOGICAL INTELLIGENCE.

AMERICAN.

The following constitute some of the more prominent of the numerous publications with which the press has teemed during the last quarter:

PULPIT ELOQUENCE of the Nineteenth Century, by Rev. Henry C. Fish; M. W. Dodd. It forms a handsome octavo volume of 800 pages, and contains about sixty discourses of living divines of the foreign as well as the home pulpit. It is embellished with six steel portraits of men of different countries.

The Harpers have issued the following:

EXPLORATIONS AND ADVENTURES IN HONDURAS, comprising Sketches of Travel in the Gold Regions of Olancho, and a Review of the History and General Resources of Central America. With Original Maps and numerous Illustrations. By William V. Wells. 8 vo.

COMMON SENSE APPLIED TO RELIGION; or, The Bible and the People. By Catherine E. Beecher. 12 mo.

THE PROFESSOR. By Currer Bell (Charlotte Bronte). 12mo.

THE ROMANY RYE. A Sequel to "Lavengro." By George Borrow. 8vo.

THE APPLETONS have published a neat edition of Macaulay's Biographical and Historical Sketches—selected from his Essays and his History of England. This volume contains a series of descriptive portraits. Among them are those of Atterbury, Bunyan, Temple, Jeffreys, Baxter, Locke, Tyrconnel.

The same firm have just issued MEMOIRS OF CHARLOTTE BRONTE, (CURRER BELL). By Mrs. Gaskell. (From early sheets.) Two Volumes. 12 mo. With Portrait, View of Residence, and fac-simile of her Hand-writing. ALSO MEMOIRS, JOURNAL, AND CORRESPONDENCE OF THOS. MOORE. Edited by the Right Hon. Lord John Russell. In two vols., large 8 vo.

TICKNOR AND FIELDS are publishing a beautiful Household Edition of the Waverly Novels, to be completed in 48 volumes of portable size in 18 mo form. The Novels are illustrated with capital steel plates, newly engraved in the best manner, after drawings and paintings by the most eminent artists, among whom are Birket Foster, Darley, Landseer, Harvey, and Faed. This edition contains all the latest notes and corrections of the author, with some curious additions, especially in "Guy Mannerling" and the "Bride of Lammermoor."

ENGLAND.

Longman, Brown & Co., have the two following works in preparation:

THE TRAVELS OF ST. PAUL: A Description of the Countries, Towns and Islands mentioned in the Journeys of the Apostle. Specially adapted to the purposes of Tuition; with Questions for Examination, Vocabulary of proper names, &c., and a Map of St. Paul's Journeys and Voyages. By Walter McLeod. Being the Second Part of Mr. M'Leod's Scripture Geography. 12mo.

THE GEOGRAPHY OF OLD TESTAMENT COUNTRIES (excepting Palestine). Specially adapted to the purposes of Tuition; with Questions for Examination, a Vocabulary of Proper Names, &c., and Two Maps. By Walter M'Leod. Being the Third Part of Mr. M'Leod's Scripture Geography, and completing the work. 12mo.

Rev. C. J. Ellicott has published a third volume of his valuable labors: A Critical and Grammatical Commentary on the Pastoral Epistles, with a Revised Translation. This work furnishes one of the finest specimens of rigid philosophical exposition in the English language. The notes under the last part, consisting chiefly of remarks on the common version as compared with the early English translations, open to us an interesting field of study which has been strangely neglected. Mr. Ellicott, in his last volume, (though with less consistency in the first two,) has aimed to mark the proper distinction between the aorist and perfect, so often disregarded in the received version.

Mr. Green, author of the Grammar on the New Testament Dialect, has written a treatise on the passages affected seriously by the various readings of the Greek text.

Dr. Davidson having been publicly arraigned for some of his sentiments in the new edition of Horne's Introduction, has put forth a pamphlet in his defence, entitled, "Facts, Statements, and Explanations, Connected with the Publication" of that work.

Just published, "SKETCHES OF REV. DR. LIVINGSTONE'S MISSIONARY JOURNEYS AND DISCOVERIES IN CENTRAL SOUTH AFRICA." With a Map and Portrait. Also, TRAVELS AND DISCOVERIES of the Rev. Dr. Livingstone. Written expressly for the Young.

GERMANY.

In exegetical theology the *Lehre von der Person Christi*, &c., by W. F. Gest, of the missionary school in Basel, is exciting attention. We have a monograph here, says a writer in Reuter's Repertorium, (April,

1857,) which, in spite of its modest, unpretending appearance will soon secure to itself an acknowledged place among the more important productions in this sphere. The topics of the book are—1. The eternal Son of God. 2. The Son of God on Earth. 3. The glorified Son of God. 4. The historical development of the Son, and (5) his incarnation, and the trinity. The declarations of the Saviour, and the testimonies of the Apostles are examined and applied to the subject; so that the work forms a rich store-house of biblical knowledge on this important class of questions.

Van Hengel has reached the fourth *fasciculus* of his *Interpretatio epistolæ Pauli ad Romanos*.

From C. A. G. Zerschwitz we have a dissertation *de Petri Apostoli æ Christi ad inferos descensu sententia*.

G. Brueckner: History of the temptation of our Lord, (*Versuchungsgeschichte &c*). It is entitled an exegetico-psychological Essay.

The sixty first and the sixty second *Heft* of Herzog's Real-Encyclopædie appeared in February.

A new edition of the Latin Vulgate—the Clementine, and the one in most repute, therefore, among the Catholics,—is in the course of publication at Vienna.

G. Brecher has written on the Unsterblichkeitslehre des Israelischen Volkes,—Doctrine of Immortality among the Hebrews.

Dorner has finished a second edition of his Doctrine of the Person of Christ.

The Greek New Testament, *ad fidem potissimum cod. Vaticanæ B.* is put forth under the name of Ph. Buttmann. It is to be feared that the title promises more than is true.

Luthardt's extended review of Tholuck's fifth edition of his Commentary on the Romans, in two articles in Reuter's Repertorium,—1857,—contains important critical material for the study of that Epistle. It bestows liberal praise on the work, but suggests some different or additional news on certain passages which no biblical scholar would willingly miss. Luthardt's criticisms in general are among the best that we find in the German periodicals.

ECCLESIASTICAL RECORD.

ORDINATIONS.

NAME.	PLACE.	DATE.
M. G. Alexander,	Louisville, Ky.,	June 14.
Lewis Brasted,	Reed's Corners, N. Y.,	March 18.
Rand. C. Brant,	Banksville, N. Y.,	April 7th.
Jas. E. Barnes,	Uniontown, Cal.,	Feb. 8.
Wm. Buxton,	Bethany, N. Y.,	June 2d.
Levi M. Carter,	Suffolk, Va.,	April 16.
M. A. Cummings,	Fairfax, Vt.,	March 22.
Levi H. Cole,	Friendship Ch., Va.,	March 5th.
J. H. Cochran,	Saron, Miss.,	Feb. 28.
Jas. Crittenden,	Olivet, Va.,	March 15.
H. F. Cundiff,	Fairfield, Va.,	June 14.
Roswell Collins,	South Hannibal, N. Y.,	Jan 28.
Luman P. Day,	Preston Hollow, N. Y.,	June 11.
Jas. Eskridge,		
J. W. Griffith,	Windsor, Pa.,	June 11.
T. M. Grennall,	Livingston, N. J.,	April 9th.
Benj. J. George,	Chesterville, Ohio,	May 2.
E. W. Horne,	Philippi, S. C.,	May 17th.

Ed. Humphrey,	East Haverhill, Mass.	May 28.
John Henderson,	North Wheeling, Penn.	May 20th.
Ed. S. Harris,	Valley Grove, Ga.,	Feb 28.
Richard Harris,	Mount Vernon, N. Y.,	March 18.
Jas. A. Haynes,	Berryville, Va.,	March 15th.
Israel Harris,	Walworth Co., Wis.,	May 7th.
Horace Holmes,	Wyoming, Iowa,	May 23.
W. H. Jones,	Northwood, N. H.,	April 15.
Thos. D. Jinkins,	Chester, Ohio,	June—.
— Kerr,	Elgin, Ill.,	June.
S. C. Lockwood,	Great Bend, N. Y.,	April 29.
W. J. Morcock,	Beaufort District, S. C.,	March 28.
S. J. McEwen,	Fremont, Ill.,	April —.
J. McLeod,	Huntville, Ind.,	May 7th.
W. H. McKenzie,	E. Abington, Mass.,	May 26th.
Ed. O'Brien,	Ceresco, Mich.,	March 25.
John R. Philips,	Sugar Creek, Ind.,	April 3.
John G. Penny,	Penn's Neck, N. J.,	May 7.
W. J. Roseberry,	New Hope, Ill.,	June 19.
T. A. Reid,	Fort Valley, Ga.,	May 31.
Chas. W. Ray,	Otselie, N. Y.,	June 9.
S. Robinson,	Logan Co., Ill.,	May —.
Daniel Richards,	Bethel, Ind.,	March 8.
Jas. Robertson,	Elk Ridge, Md.,	June 1.
A. F. Randall,	Linn, Wis.	June 4.
Lewis Salin,	Long Ridge, Ky.,	Feb. 22.
Benj. Sheerer,	Union, Luzerne Co., Pa.,	March 25.
Jas. O. Speer,	Washington Co., Va.,	March 5th.
S. Sherman,	Middleton, Wis.	April 4.
W. D. Siegfried,	New Concord, Ohio,	May 30.
Abm. Smock,	Marshall, Iowa,	May 24.
Jno. B. Taylor,	Columbia, Hy Co., Ala.,	March 22d.
E. B. Tomlinson,	Cumberland, Ind.,	April 1st.
Ed. G. Taylor,	Terre Haute, Ind.,	June 16.
Wm. V. Thomas,	Northridgeville, Ohio,	June 10.
A. W. Vanney,	New Hope, N. C.,	May 23.
J. J. Warwick,	Garrettsville, Ohio,	May 25.
J. W. Waldross,	Long Ridge, Ky.,	Feb. 22.
Gideon J. Ward,	Ripley, Tenn.,	Feb. 18.
J. C. Wightman,	S. Abington, Mass.,	April 15.
Belfield Wells,	Gill's Grove, Va.,	May 23.
J. R. Webster,	Clinton, Ala.,	May 17.

DEDICATIONS.

Walker's Point, Illinois,	March 29.	Davenport, Iowa,	May 18.
Ephesus, Beaufort District, S. C.,	March 28.	Ruhamah, Ala.,	April.
Taylorsville, Hanover County Va.,	April 2th.	Scott Valley, Pa.,	April 23d.
Imlaystown, N. J.,		Bursville, N. J.,	June 10.
Quincy, (German,) Ill.,	April 12th.	Columbus, (mission,) Ga.,	June 7.
Racine, Wis.	March 29.	Girard Church, Columbus, Ga.,	
Calais, Maine,	May 14.	Goshen Depot, Cen., R. R., Va.,	
Orange, (a chapel,) N. J.,	May 10.		June 28.
Leigh St., Richmond, Va.,	May 31.	Mission Chapel, Albany, N. Y.,	
			June 14.

CHURCHES CONSTITUTED.

Keokuk, Iowa, Feb. 27.	Hepzibah, Washington Co., Texas,
Troy, Iowa, March, 14.	May 2.
Wadesborough, N. C., March, 29.	Montgomery, Creek Nation, April.
Mount Zion, Kansas, Feb. 14.	Pilot Point, Texas, March 21.
Siloam, Sac., (Col'd.) Cal.	Owl Creek, Texas, April 12.
Racine, (colored,) Wis., March 29.	Annapolis, Md, May 25.
Abington, Ill., April.	Shady Grove, Long's Springs, La.,
Huron, Ohio, April 16.	May 16.
Shunem, Iowa, March, 30.	Lebanon Grove, Loudon Co., Va.,
Columbus, N. C., April 1.	May 31.
Milton, Ohio, April 19.	Somonauk, De Kalb Co., Ill., May
Milwaukie, Wis., March.	19.
Cedar Grove, Va., March 8.	Turnersville, Ala, May 24.
Ebenezer, Coles Co., Ill., March 29.	Westville, La Porte Co., Ill., May
Russell Hill, Pa., April 29.	28.
Lake Township, Pa., March 12.	Duquoin, Ill., May 30.
Collinsville, Ill., April 11.	Pleasants Co., Va., May 16.
Lynn, Woodford Co., Ill., April 29.	Clinton, Iowa, June 2.
Richmond, Min., April 29.	Kaighnsville, N. J., June 9.
Trempelean, Wis., April 30.	De Kalb, Mo., May 23.
Huntsville, Ind., May 6.	Milwaukie, Wis., June 3.
Mazo Manie, Wis., May 4.	Edgerton, Wis., June 11.
Pontiac, Ill., May 24.	Paran, Florida, June 13.
Prospect City, Ill., May 9.	Braxton C. H., Va. April 25.
Brookfield, Ill., May 9.	Harmony, Iowa, March 30.
Plumville, Indiana Co., Pa., May	Brooklyn, (mission,) N. J. June
29.	22.
Citronelle, Ala., May 11.	

DEATHS.

Francis Donaldson, Middleville,	J. S. Loyd, Ashe Co., N. C April 5,
Mich, May 25.	R. E. Ferris, Lawrenceburg, Ind.
Josiah Hatt, Morristown, N. J.,	April 13, 75.
June 16, aged 36.	Caleb Rossell, Mt. Moriah, Pa.,
Jesse Pease, Tisbury, Mass., June	April 13, 38.
20, 70.	H. O. Wyer, Alexandria, Va., May
Erastus H. Burr, Homer, New	8, 55.
York, 37.	Richard Jennard, New Lisbon,
Wm. E. Cornwell, Princeton, N. J.,	Ohio, April 16.
March 29, 49.	Harvey S. Dale, Cincinnati, Ohio,
Geo. V. Tenbrook, Centreville,	May 27, 45.
Mich., April 3.	W. A. Taliaferro, Spottsylvania, Va.,
Jno. B. Falkner, Richview, Ill.,	June 2, 38.
37.	Thos. Rand, Holyoke, Mass., May
Jno. H. Milner, Pike Co, Ga., 64.	31, 81.

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